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EMILY,
A MORAL TALE,
INCLUDING
LETTERS
FROM
FATHER TO HIS DAUGHTER,
UPON THE
MOST IMPORTANT SUBJECTS.

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KNOWLEDGE, &c.

IN TWO VOLUMES.

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TO
THEIR ROYAL HIGHNESSES THE PRINCESSES

AUGUSTA,
ELIZABETH,
MARY,
SOPHIA,

AND

AMELIA,

THE FOLLOWING WORK,
INTENDED TO RECOMMEND
THE CULTIVATION OF THOSE VIRTUES,
AND THE
ACQUIREMENT OF THOSE BRANCHES
OF USEFUL KNOWLEDGE,
WHICH THEY GRACE

BY
THE ELEGANCE OF THEIR MINDS,

AND DIGNIFY
BY THEIR EXALTED RANK,
IS, WITH THEIR PERMISSION,
HUMBLY DEDICATED
BY THEIR ROYAL HIGHNESSES,
MOST RESPECTFUL AND DEVOTED SERVANT,

HENRY KETT.

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ADVERTISEMENT.



THE very favourable reception which
“ THE ELEMENTS OF GENERAL KNOWLEDGE ”
have met with, has encouraged the Author to introduce another Work to public notice, designed more particularly for the service of the Ladies.

In the course of the following narrative he has endeavoured to instruct his Readers by the importance, and to amuse them by the variety of his subjects; with this view he has united Conversations and Letters with Sketches of original Characters, curious Adventures, and Descriptions of interesting Places.

To point severe and indiscriminate censures against the times in which we live, is perhaps rather the
part

part of an ill-natured satyrift than of a candid ob-
server of mankind; for every age, like every indi-
vidual, is marked by chara teriftic virtues and de-
fects. But we cannot, it is prefumed, take a view
of the prefent ftate of fociety, without obferving
that too many young perfons of both fexes are dif-
pofed to look upon the reftraints of parental autho-
rity as an intolerable check to the freedom of their
a tions; to reft their claims to diftinction and praife
too much upon trifling accomplifhments; and to
think that conftant appearance in public, and a con-
tinual round of amufements are effential to their well-
being.

If fuch be, in any refpect, a true description of
the fentiments and the manners of the young, that
writer cannot be fairly cenfured as aiming at an un-
worthy, or a trivial object,—as mifemploying his
time, or degrading his talents, who endeavours to
correct fuch difpofitions by displaying the advantages,
and defcribing the pleasures that refult from the per-
fevering cultivation of filial love, from the acquire-

ment of elegant and useful knowledge, and from the exercise of such virtues as are calculated to shed lustre upon the walks of domestic and private life.

The Author of this Work, during many years, has been attempting to find the road that leads to **HAPPINESS**, and he leaves the candid and the judicious to determine how far the methods he recommends are likely to assist his young Readers in making this most important, and most desirable of all discoveries.

EMILY.

CHAP. I.

— — — — — How could my tongue
Take pleasure to be lavish in thy praise!
How could I speak thy nobleness of nature,
'Thy open, manly heart, thy courage, constancy,
And inborn truth unknowing to dissemble!

ROWE.

COLONEL LORTON was descended from one of the most antient and respectable families in the north of England. He had enjoyed the advantages of a liberal education, and passed some time at the University; but as he was of an active and enterprizing temper, his father purchased a commission for him in the army, and he served for some time, both at home and abroad. Naturally of a quick and inquisitive disposition, he improved every opportunity of seeing the world;

and as he belonged to a regiment, in which the officers were intelligent and well-educated, he made it his study to keep pace with them upon all subjects of useful information. He was stationed, for some time, with his regiment at Gibraltar, during the memorable and long siege by the Spaniards, when that impregnable garrison was commanded by Governor Elliot, afterwards raised to a peerage by the title of Lord Heathfield. In the sortie made by the British troops upon the Spanish camp, Colonel Lorton received a wound, not so severe as another in his face, given him at Naples, where he saved the life of a stranger from the assault of assassins.

This second wound compelled him to quit his profession, and try the beneficial effect of his native climate. Still in the prime of life, he retired to his paternal estate in Cumberland, and shortly after married a lady of a good family, who had from his earliest youth been the object of his ardent affection. She had very precarious health, and after making
ing

ing him happy by the birth of a daughter, whose name was Emily, fell a prey to a lingering illness.

The place of Colonel Lorton's residence was at a short distance from Keswick in Cumberland. This county is well known to abound in the romantic beauties of lofty mountains, picturesque rocks, gleaming lakes, rapid rivers, and fertile vallies. It presents various changes of landscape, as often as the traveller pursues the common roads, or strikes into the devious tracks; and there are few parts of Europe which display so many sublime and beautiful scenes, within the same extent of ground.

The views indeed presented amid *the Lakes in the north of England* are wild as nature can produce, and various as imagination can form. The endless combinations of wood and water, mountain, and valley, if beheld at the proper season of the year, when the sun diffuses the strength and beauty of his magic influence; the gleams of light spread over the bold rocks, or illuminating the ex-

panfive lakes, the mountains half concealed in the clouds, or thrown into dark shadow, during the solitude and stillness that reign around at noon-day as deep as at midnight—these objects give the eyes such entertainment, and awaken in the mind such delightful enthusiasm, as those who live on plains, or are confined to cities, are not in a situation to experience, and cannot fully conceive.

Lorton house, an old but convenient mansion, was beautifully situated: in its front was an extensive and verdant lawn, interspersed with clumps of flowering shrubs, and where mountain ashes, planes, birch, fir, and other trees disposed with great taste, flourished in a soil well known to be highly favourable to their rapid and luxuriant growth.

The house was sheltered from the north by a hill covered with a sloping wood, at the bottom of the lawn flowed a meandering river, for some distance foaming and rapid, in other parts gliding in a clear and tranquil stream. On the opposite hill stood the village

lage church, and not far distant the parsonage house, partly concealed by tall fycamores ; around this eminence were numerous small inclosures, chiefly of pasture divided by waving lines of hedge rows ; a few cottages checkered the prospect, which was terminated by a bending chain of mountains, and among them, far pre-eminent rose the majestic Skiddaw.

The distance at which many of these mountains were placed, made them seem smaller than they really were ; in summer they appeared of an aerial azure colour ; in that season of the year the prospect from Lorton house was picturesque in the highest degree, particularly when the sun brightened the landscape with a soft and golden light, and its rays streamed between the openings of the mountains upon the verdant and flowery vale.

CHAP. II.

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—— ——— As the vernal flow'r  
Cut by the plough-share hangs its head, and dies,  
Amelia sinks in fading beauty's prime,  
And virtue's blossom; whom th' Almighty loves,  
He calls with early mandate to himself.      A.

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MRS. LORTON was a lady of a good family; she had been well educated, and her mind took a religious turn; but her piety was neither austere, gloomy, nor enthusiastic: it was of an unaffected and most amiable cast, and was far from souring her temper, or depressing her spirits, although it occasionally checked a little of her natural vivacity. The genuine precepts of the gospel accorded with the feelings of her tender and benevolent heart; her religion was vital and practical; its sphere of action was her own house, and her own village, or wherever the helpless

helpless infant, the decrepid labourer, the deserted orphan, or the forlorn widow required her ready assistance.

Her goodness was active without ostentation, and unnoticed by the voice of fame, was perceived only in its salutary effects. Thus does the stream of the valley pursue its silent course, and imparts it limpid and refreshing waters to the thirsty shepherds and their flocks.

At the village church, where Mrs. Lorton was a constant attendant, as long as her health permitted her to appear there, her unaffected and fervent devotion gave a persuasive example to her own household, and to the whole parish. This publick exercise of piety on a Sunday was a certain prelude to the discharge of her more active duties on the other days of the week, and her general conduct was a full display of christian excellence. Her example was not disregarded by any one, and least of all was its effect lost on Colonel Lorton, who well knowing the sincerity of her disposition, and the strength of her

her understanding, which always gave a right direction to her conduct, loved her the more for her serious turn of mind, and was the more strongly inclined to tread the path of religion, from having a person so inestimably dear to him his zealous associate in the performance of its commands.

But their happiness increased by such pure and exalted causes was too great to be lasting. The health of Mrs. Lorton, as has been before observed, began to fail; a neglected cold brought on a continued fever, which terminated in a rapid decline. The aid of physicians and change of air to a milder part of the kingdom were tried in vain: the waters of Bristol Wells raised her hopes of recovery, but afforded no effectual relief. On her return to Lorton house, the sorrowful looks of her family too plainly betrayed their opinion, that the patient sufferer was far worse than when she left them, and her own increased weakness convinced her, that she had revisited her beloved home, only to bid a last farewell to its formerly delightful

lightful scenes. The time was now arrived, when she wished more than ever to speak her mind at large upon a subject most dear to her heart, and she thought herself happy almost beyond expression, that a suspension of pain gave her power to converse in the following manner :

“ The indisposition,” said Mrs. Lorton to the Colonel, “ that has so long afflicted me, gains strength every hour ; alas, I fear, my stay in this world will be very short.”

“ Take comfort,” said the Colonel, tenderly embracing her.

“ For your sake I wish to live,” continued Mrs. Lorton, with greater emotion, and increased difficulty of utterance : “ and for the sake of that dear child now playing in the room, unconscious of her mother’s feeble state ; but not on my own account, for in such an illness as mine, extended life will only be extended misery ; my feelings too plainly tell me what will soon happen—the Father of mercies will shortly take me to himself.

himself. I pray that you may have the consolations of his grace, to enable you to bear our separation !”

Here she paused, being exhausted by the great exertion she had made to speak ; and after a short interval of silence, interrupted by the sighs of the Colonel, and his sister, Mrs. Lorton rising superior to her own sufferings, and living as she had always done for the good of others, thus in a more feeble tone proceeded :—

“ To close my eyes on the light of the sun, to behold no more the sweet prospects that formerly gave me such delight ; to be separated from my husband, my child, and my sister, is affliction inexpressible ; but although it is the will of the Almighty that I must shortly leave you, I am persuaded we shall meet again in heaven, to part no more. To your especial care I commend Emily, the darling, the sole pledge of our love. It is my ardent, my anxious wish, that you and her aunt should undertake the charge of her education.

education: Let it be your delight, as it would have been mine, to exercise a constant care over her; to check every disposition to anger, vanity, pride, and ill-nature; teach her to love truth, and to hate falsehood and deceit; educate her not merely as a being born to exist for a few short years in this vain world, but as one whose greatest and best interest, even that of her precious and immortal soul is placed beyond the grave."

She ceased, unable to say more; for her short interval of ease was like the lively but fleeting gleam of an expiring taper. The flush of fever glowing upon her face as she was speaking, gradually faded away, she turned pale, and closed her languid eyes; and while the Colonel and his sister hung over her in silent anguish, she sunk down feeble and oppressed by the sleep of death.

The Colonel stood listening as if he still heard that voice, which had for so many years been the voice of his comfort, peace, and joy. Tears of agony started from his
eyes,

eyes, as he retired from the chamber, leading out his child and sister ; his grief was silent and deep, he treasured every word of his departed wife in his memory, and how far he complied with the tenour of her last request, the following narrative will prove.

CHAP. III.



Delightful task to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe th' enlivening spirit, and to fix
The generous purpose in the glowing breast.

THOMSON'S SPRING.



THE paternal estate of Colonel Lorton consisted of a considerable portion of land, chiefly extending along the borders of Keswick Lake. The beauties of the country, as well as his fondness for agricultural pursuits, were no small inducements to him to settle there. He had found the dwelling house and other buildings in so ruinous a condition, when he first succeeded to the property, and the land required so much expense for draining, and bringing it into proper cultivation, that he was obliged to borrow a considerable
sum

sum of money from Mrs. Wilson, a distant relation to Mrs. Lorton. He had lived so much in the bustle of the world, that retirement furnished him with the most gratifying sources of enjoyment; with his sequestered residence he associated the painfully pleasing remembrance of his departed wife, and here he thought he could best attend to a concern, *now* the only one dear to his heart—the education of EMILY his only child, his beloved daughter.

To this object he devoted a large portion of his time, and the best efforts of his diligence and care. Whatever his own observations and experience did not afford, he was resolved to supply by all the aids that able instructors, friends, and books could give. He had never wholly laid aside his classical studies, and he was a proficient in the best modern languages, and thus he was qualified to examine every author likely to assist him for the execution of his pleasing but arduous task.

He

He thought that Rousseau's plan of education, founded as it is upon no good principle, can be conducive to no good end. It shows great ignorance of human nature, because it is evident if a child is left to the unrestrained exercise of its own caprice and passions, it is likely to be more wild and mischievous than any other young animal. Colonel Lorton rejecting without hesitation all such fanciful schemes of education, considered moral discipline as essentially conducive to the right conduct of the human mind, and he was firmly persuaded that this moral discipline ought to be enforced by all the powerful and salutary aids which Christianity can supply; he therefore began at a very early period of her life to instil into the tender mind of his daughter the important truths of revelation.

Equally in compliance with Mrs. Lorton's last request, and from his own conviction of its reasonableness, he was determined to make the education of his daughter *domestic*, for as girls are designed by nature for retired life,

life, and boys for public situations in the world, he thought their early habits and instructions ought to be adapted to their respective destinations.

He derived considerable assistance in the execution of his plans from his sister Mrs. Mapleton, who had resided with him for some time before the death of Mrs. Lorton. Mrs. Mapleton's temper was gentle, and her understanding excellent; she loved Emily, and was beloved by her; she viewed with delight the expanding powers of her niece's mind, and was eager to contribute all she could towards her improvements.

The time set apart for Emily's instruction was divided into equal portions, during which she alternately attended her aunt and her father. The former taught her to read, write, use her needle, and play on the forte piano; the latter gave her lessons in grammar, arithmetic, French, geography, and drawing. The whole business was conducted with spirit and cheerfulness; the lessons were rather frequent than long, so as not to be
fatiguing

fatiguing to the Scholar, nor interfering with the other occupations of the teachers.

The mind of Emily was sharpened by this quick alternation of study and repose; and as no severity was necessary, she did not learn to connect the idea of books with hardship, but ran to them with as much pleasure, as to her other sources of amusement and pastime. Although never harshly restrained, she was kept in a constant state of control and dependence upon the will of her father and aunt; whatever indulgence she was allowed was the reward of her good behaviour only, not a concession to her tears, entreaties, or blandishments: no fault was suffered to pass unnoticed, and she was seldom praised in her own hearing. A gentle and a steady curb was kept upon her temper and disposition; and she felt the happy effects of this mild and prudent discipline, throughout the whole course of her life.

CHAP. IV.

~~~~~  
—— ——— For several virtues  
Have I lik'd several women, never any,  
With so full soul, but some defect in her,  
Did quarrel with the noblest grace she ow'd,  
And put it to the foil.—But you, O you,  
So perfect and so peerless are created,  
Of every creature's best!

The TEMPEST.

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COLONEL LORTON procured for his daughter a companion of her own age, whose name was Fanny Flowerdale, the youngest child of a virtuous family in the next village. Fanny was a girl of a sweet and gentle temper, and Emily soon liked her so well, that far from treating her with unkindness or caprice, and obliging her to act the part of a timid and artful

artful attendant, she considered her as intrusted to her protection, and behaved to her rather as a relative, than a mistress. She endeavoured to teach Fanny every one of her own lessons, so that as soon as she had been instructed by her aunt to spell a hard word, or repeat one of Watts's hymns, or had finished a task of writing or arithmetic, she was always anxious for Fanny to attempt to do the same. She had great pleasure in acting the part of the governess, and Fanny thought it an honour to be her scholar. Mrs. Mapleton encouraged this practice of her niece, as she saw it was greatly conducive to her improvement, and shortened her own labour of instruction; being well convinced of what may appear to be a paradox, *that it is an excellent method of understanding any thing perfectly, after you have gained a proper knowledge of its principles, to become a teacher of it yourself.*

Fanny Flowerdale, so far from abusing the indulgence showed her by the family, conscious of her humble rank in life, always behaved as a dependant upon their bounty.

She escaped much of the jealousy likely to be attached to the favourite of her young mistress by the servants, as she conducted herself towards them all in an obliging and unassuming manner.

Improved by the example of her aunt, as well as by her instructions, Emily derived from her the most useful habits of activity and diligence. She learned to be a great economist of her time, particularly by acquiring an extraordinary quickness in dressing; but her appearance was always neat and pleasing, and simplicity was the characteristic of her attire. Her dispatch in dressing was promoted by her father's impatience to have her as much in his presence as possible, and was confirmed into a constant practice by her solicitude to be punctual upon all occasions. Among her other useful acquirements she excelled in all kinds of needlework. She occasionally superintended the domestic concerns of the family, perfectly learned from her aunt what the duty of the servants was, and commended and valued them, not merely

for their attention to herself, but because they were honest, faithful, and diligent.

Her relaxations from study consisted in little excursions with her father or her aunt into the neighbouring villages. Often in pursuit of Fanny, with her cheeks glowing with exercise, and her heart bounding with joy, she ran round the lawn with the speed of an Atalanta. In the winter she fed the red-breasts that every morning flew to her window; in the spring she watched the first opening of the snow-drop, crocus, and primrose, and enjoyed the songs of the various birds that frequented the plantations. She was surprized that the boys of the village could be so cruel as to rob the sweet warblers of their eggs, and even of their young.

A nest of young linnets was given to her; she placed them in a cage, and fed them every day with the greatest care, till they were sufficiently grown to fly: she then consulted with Fanny what should be done with them. Fanny wished them to be kept prisoners, for the pleasure of continuing to
feed

feed them, and hear them sing in the cage. Emily urged, that it was cruel to confine them, as they would be much happier in their native fields. When her father told her she might dispose of them as she pleased, she instantly ran with the cage into the garden, and opened the door. It would be difficult to describe her joy, and how much she laughed and danced with delight, when she saw all the young linnets wing their way over the lawn, and escape to the woods.

When Emily had reached her seventeenth year, she began to accompany her father in his visits to the neighbouring families, and displaying at this interesting season of life the bloom of her charms, she became an object of regard and love wherever she went. In stature she was rather above the middle size, her features were delicate and regular, her fine and full auburn locks shaded her face, her complexion was fair, her cheeks were tinged with the roses of health, and her dark bright eyes beamed with soft and benignant lustre.

No one who is susceptible of the enjoyment of sweet sounds can be indifferent to the voice of female youth and simplicity. The voice of Emily was melodious and soft; her manner of speaking was sometimes so plaintive and tender as to border upon melancholy, particularly when she talked earnestly upon any subject: her tone was capable of those fine modulations, which under the direction of a skilful master would have rendered her an accomplished singer.

The mind of Emily was no less bountifully gifted by nature than her person: her memory was retentive, and her lively imagination was regulated by an accurate judgment: she had an eager desire for every kind of useful knowledge, and her curiosity was always directed to proper objects of inquiry. In mixed parties she talked little; her remarks were short and pertinent, and often showed a degree of propriety beyond her years. Her temper was sweet and ingenuous, she admired in others the frankness which marked her own disposition; her great
diffi-

diffidence induced her to think humbly of herself, and highly of others: she attributed every attention paid to her to the indulgence of her friends, and never to her own merit.

Gentle as the dove was Emily, and so easily affected that a harsh word failed not to bedew her eyes with tears. If the malevolent ever made any remarks upon her, for the flies will sometimes fix upon the fairest fruits, they must have been wholly unmerited, as it was her constant endeavour to give pleasure, and communicate kindness by every word and action of her life: her heart was as enlarged as it was warm and sincere; she wished to share the sorrows, and increase the happiness of all within the circle of her society, and her benevolence was extended to every creature.

Affability and sweetness shone in her eyes, and gave the liveliest animation to her face: when her looks were grave and serious, she commanded that attention from her admirers which might occasionally wander to other objects, but it was impossible not to have that
attention

attention fixed exclusively upon herself, by the fascination of her smiles.

Such beauty, much as it may be heightened by vivacity, cannot be complete without sentiment: to see it then exerting all its power, we must have beheld Emily bending in patient sufferance under pain, sympathising in the generous solitudes of friendship, or warmed with the soft transports of filial affection.

Unhappily for her, many of the occurrences of her future life gave too much scope for the trial of her sensibility!

The power of affection is the greatest when it has few objects to fix upon; it is then like the rays of the sun brought to a focus, the stronger for being concentrated. Emily was fond of her aunt and her companion, but she loved her father with a kind of enthusiasm. As she grew up to the age of reflection, she saw she owed every thing to his kindness—her subsistence, many of her instructions, and even many of her amusements. As often as he embraced her with a warm
exclamation,

exclamation, “How exactly you resemble your mother!” there was a conflict between grief and joy depicted in his countenance—grief for the loss of an invaluable wife, and joy, that the child she had bequeathed to his especial care was the image no less of her sweetness of disposition, than of the beauty of her person.

To teach Emily to speak and write her own language correctly and elegantly—to form proper and edifying notions of the Christian Religion and its divine Author, and to fix her mind upon the beautiful and sublime works of creation, were the leading topics of her father’s instructions. They became at various times the subjects of the following Conversations.

CHAP. V.



THE ADVANTAGES OF A KNOWLEDGE OF ENGLISH GRAMMAR.



CONVERSATION I.

AFTER Emily had carefully gone through the most important parts of *Lindley Murray's English Grammar*, and transcribed many of its rules, her father had the following conversation with her upon the subject.

Emily. As you are so kind as to teach me Grammar, I hope you will tell me the use of it.

Colonel Lorton. The knowledge of Grammar will enable you to speak and write in a proper manner. This knowledge marks the distinction between the well informed and the illiterate, and is the certain proof of a polite education.

Emily.

Emily. What is the meaning of *Orthography*, the first part of Grammar?

Colonel Lorton. It is the method of spelling with correctness. Faults in spelling are deemed inexcusable in persons who have had a good education. Accuracy in this respect, it is true, will not entitle you to praise, but it will secure you from blame. Faults may be avoided by consulting a spelling dictionary, and you had much better take the trouble of turning over a few leaves to find a word, than expose yourself to the censure or the ridicule of your correspondents. The dictionary of Dr. Johnson is the best in our language. You have the octavo edition, which is an abridgment of the original work, and is very convenient for a lady's use. You will find it of great service in the definitions, that is, in explaining the meaning of words.

Emily. Does Dr. Johnson always follow the same rule in spelling?

Colonel Lorton. He spelled many words originally derived from Latin like the French because it was his opinion, that we took them
from

from the latter language; for example, he wrote *favour* and *honour*, and yet he always spelled *author* without an *u*. He wrote *inquire* not *enquire*, and yet he recommends *entire* from the French *entier*, instead of *intire* from the Latin word *integer*. The present mode of spelling requires us to omit the *u* in all words of more than two syllables, as in *ambassador*, *governor*, *protector*, &c.

E. I am at a loss how to spell words that are sometimes ended with *k*, and sometimes without it.

C. Dr. Johnson preserves, I believe always, the mode of ending such words as *music*, *critic*, *rustic*, and *prosaic*, with a *k*. One who doubts of every thing must surely be a very strange being; and how unpleasing to the eye does the word appear which expresses these ideas, when represented thus—*Skeptick*—such is Dr. Johnson's manner of spelling it in his Dictionary. Partiality to this letter exists no longer, though we retain it indeed in *stick*, and its compounds *candlestick*,

tick, &c. and in words of one syllable, as in tick, &c.

E. What is the meaning of *Etymology*, the second part of Grammar?

C. It treats of the different kinds of words, and the words from which others are derived.

E. What is its use?

C. Without some knowledge of Etymology, you will be liable to make frequent, and sometimes ridiculous mistakes, by using one word instead of another which resembles it. This was the case with the person, who after having seen an *obelisk*, which means a pillar, said he had seen a *basilisk*, which means a snake; and complained that he was confined to a strict *regiment*, which means a number of soldiers under a colonel, instead of *regimen*, which means a manner of living according to rule.

E. I believe the words Orthography and Etymology are derived from the Greek; is our language derived from others as well as Greek?

C. Yes, for we have words derived from
 2 Latin,

Latin, German, Italian, and French. You may recollect some instances of the truth of this observation as far as French and Italian are concerned; and you may rely on the assurance, that many of our words of two or more syllables are derived from Latin or Greek. This is more particularly the case with respect to the terms of science.

E. Are there not many words in our language that have the same meaning?

C. No, very few. Grammar is very useful in teaching the distinctions which subsist between words, and you will find few in any language that are strictly synonymous, that is, that have exactly the same meaning. They may indeed agree in expressing one principal idea, but they differ in some particulars, and the more you can discover this difference, the greater progress you will make in knowledge, and the more accurately you will express yourself; and you will have the same advantage over a person who confounds the distinctions of words, that a painter has who instantly discovers the different shades of colours,

lours, which escape the notice of the careless spectator.

E. Pray tell me what is the difference between *pride* and *vanity*?

C. A proud man values himself for things comparatively great, such as his antient family, title, or property. A vain man for little things, such as his dress, his liveries, &c.

E. I heard you say the other day you were *surprized* and *astonished*; could you not as properly have said you were *amazed* and *confounded*?

C. By no means: I am surprized at what is new or unexpected, I am astonished at what is great, I am amazed at what I cannot understand, and I am confounded with what is frightful.

Some very common words cannot be used for others without impropriety: for example, the verb to *learn*, instead of the verb to *teach*. If I say, I will learn you a lesson, I express myself improperly, for I ought to use the word *teach*. In order to see the distinction, recollect

recollect, that the *master* teaches, and the *scholar* learns. Similar is the mistake with respect to the verbs *lay* and *lie*. To lie has a variety of senses; the prevailing one is, to rest, as in bed; to lay, is *to cause to lie*. The accuracy of the Scripture language may lead you to see clearly the distinction here pointed out. The ruler of the synagogue, mentioned by St. Mark, said to our Saviour, “ My little daughter *lieth* at the point of death, I pray thee come and *lay* thy hands upon her, that she may be healed.”

Take care you do not confound *ingenious* with *ingenuous*, as the former means skilful; for instance, we say, “ an ingenious artist;” the latter means open, or candid, as we say, “ a person of an ingenuous disposition.” Preserve the distinction between to *sit* and to *set*; for example, “ I sit in a chair, the gardener sets plants in the garden.” Never use the present tense of the verb to *shew* for the past tense. You may see the distinctions

this verb requires in the following sentence.
 “I *shew* you my book to-day, as you *shewed* yours to me yesterday ; but it was not *shewn* to me before.” It is become more the custom of late to use the verb to *show* the past tense *showed*, and the passive participle *shown*.

Counsel is advice, *council* is an assembly of persons ; *president* is a person who has the chief authority, a *precedent* is an example : *principal*, an adjective, means the chief, *principle* a substantive, means a constituent part.

Remember my Emily, that thinking as well as expressing our thoughts, is the property of a rational being. Be careful therefore neither to talk nor to write without reflecting on the true meaning of your words, lest the volubility of the tongue, or the rapidity of the pen should betray you into mistakes.

E. I think I know the accidence, which you and my aunt taught me ~~was~~ the third

third part of grammar; and included all the different parts of speech; but pray explain to me what is meant by Syntax?

C. Accidence treats of single words, and Syntax of the right arrangement of words in a sentence. Syntax consists of two parts, concord and government.

E. What is concord?

C. It is the agreement of one word with another, in gender, number, case, and person.

E. How many concords are there?

C. Three. The first concord consists in making the verb agree with its nominative case in number and person, as "I love." The second consists in making the adjective, whether a noun, pronoun, or participle agree with its substantive in case, gender, and number, as "the *swift* flight of *winged* time." The third consists in making the relative agree with its antecedent in gender, number, and person, as "the man is blessed *who* fears the Lord: *whom* the Lord loveth, he chasteneth."

E. What is government?

C. It is that power which one part of speech has over another, in determining its particular number, gender, case, person, mood, or tense.

The chief object of syntax is to teach due method, in writing or speaking, and method is not less an advantage than an ornament to whatever subject it is applied :

Thus useful arms in magazines we place,
All rang'd in order, and dispos'd with grace ;
But less to please the eye, than arm the hand,
Still fit for use, and ready at command.

POPE.

E. How can I learn to read well?

C. By pronouncing every word distinctly, attending to your stops, or pauses ; by laying a proper emphasis, and reading in a proper tone.

E. How do stops mark the different parts of time?

C. The Comma represents the shortest pause, the Semi-colon is double that of the comma ;

comma; the Colon double that of the semicolon; and the Period double that of the Colon.

E. What is emphasis?

C. It is a stronger expression of the voice, by which we distinguish some word or words in a sentence from all the others, so as best to convey the writer's meaning.

E. What is the best general rule for reading?

C. That which was given by Dean Swift; I hope you will never forget it:

Learn to read slow; all other graces
Will follow in their proper places.

CHAP. VI.

THE RELIGIOUS PRINCIPLE OF A CHRISTIAN.

CONVERSATION II.

THE application of Colonel Lorton to religious studies, was encouraged, as has been before hinted, by his desire to gain such information as would enable him to give to his daughter proper notions of her duty. If the extent to which he carried his researches, as will be shown in the following conversations, and his acquaintance with the Holy Scriptures be thought extraordinary for a *layman*, let it be considered, that other persons have made farther advances in the study of religion, who were more engaged in the active and more public business of the world, than

than the Colonel. The works of Addison on the general subjects of Christianity, of Nelson on the Festivals, of George Lord Lyttelton on the Conversion of St. Paul, of West on the Resurrection, of Waldo on the Sacrament, and Burgh on the Trinity, have done honour to the pens and the piety of laymen. Colonel Lorton well acquainted with all these excellent works, was encouraged by such examples, to make similar attainments, but for a different purpose; he had no ambition indeed to give public proofs of his zeal in the best of all causes, but he was actuated by motives truly amiable and praiseworthy—a sense of duty to his daughter; and that duty pressing more strongly upon his mind, from the constant recollection of her mother’s final and most earnest request.

When we are visiting the cottages in the village, said Emily to her father, it makes me sorry to hear the peasants complain so much; and even among persons of better condition, there seems to be a great deal of
discon-

discontent. What is the reason, mankind are not happier than they are?

C. Because they are not better; their vices and irregularities are the chief causes of their misery.

E. How could they become better?

C. By being better Christians.

E. What can make men so?

C. The practice of what they profess to believe; a life passed in the diligent discharge of their respective duties, whether they relate to God, their neighbour, or themselves, *that the good tree may be known by its fruits*, and their faith in our blessed Saviour may be known by their works: this is the conduct which proceeds from truly christian principles.

E. What is a principle?

C. It sometimes means a constituent part of any thing, but I now use the word to signify a reason or ground for action.

E. Why do you think the principle of a Christian so excellent?

C. Because

C. Because it is agreeable to the will of God, and is a certain rule to which we can refer our thoughts, words, and actions. It is the only safe guide to conduct us through life with a good conscience.

E. Pray tell me what will be my advantage in this world to be a good christian?

C. The practice of the christian virtues; such as faith, temperance, charity, patience, produces health of body and peace of mind, the love and respect of all whose good opinion is truly valuable; and our holy religion gives too in every situation of life; even the most painful and distressing, the greatest encouragement to hope, the sweetest cordial of the human breast.

E. What expectations are raised by this hope?

C. That God approves, and will reward a life conducive to his honour, and devoted to his service: that for the good Christian are prepared heaven and a crown of glory, the company of the angels, and saints—the presence of God, *at whose right hand there*
are

are pleasures for evermore, surpassing all our present ideas of enjoyment, for they are such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive.

Suppose there were persons, my Emily, so weak or so wicked as to banish from their minds such hopes of future happiness as these, I am firmly persuaded that no means can be found so effectual to reconcile the evils, and calm the sorrows of life. Suppose such persons were to fall into distress, to be reduced very low in their circumstances, to be deprived by death of their nearest relations and most intimate friends, any or all of which events may happen in the course of human life, to what could they look for comfort? To the resources of their own minds? Alas! they would rather supply new subjects for regret and lamentation, from the melancholy reflection that their pleasures were gone to return no more. Would they look to the world for compassion? The world is a flatterer, which only worships the rising sun,
pays

pays its homage to the prosperous and gay, and abandons the mourner to the unrelieved indulgence of sighs and tears. In such a situation as this, high is the value, and great the power of our holy religion, and the most composed, resigned, and dignified sufferers are those, who are supported by its consolations. And that a Christian finds substantial comfort in the most trying of all situations, in his last sickness, and the hour of death, has been proved by witnesses of the solemn scene. He looks forward to his future untried state of being with pious confidence in the merits of his Redeemer; his thoughts are full of immortality; faith supports his mind, and enables him to pierce the gathering shades of death—It shows him his Saviour ready to receive him—he dies, and goes to heaven.

E. You remind me of a passage you read the other day to my aunt and me, relative to the death of Mr. Addison.

C. Your hint is much to the purpose. When that excellent author and amiable
man

man was near his end, he requested Lord Warwick, a thoughtless and irregular youth, to approach his bed, and, grasping his hand, bade him observe with what calm resignation and firm hope a Christian could leave the world.

“ He taught us how to live, and O too high
The price for knowledge ! taught us how to die.”

You may likewise remark the other passages we read in Lindley Murray’s “ Power of Religion” that related to Lady Jane Grey, Lady Rachel Russell, and Mrs. Rowe. They were all true Christians, and were supported by the aid of that Religion, which they had made the guide of their lives.

E. What is the advantage to persons in high life and to the rich of being good Christians ?

C. Our Religion renders them more considerate, and less proud and presumptuous than they would otherwise be. They are expressly informed from the highest authority, that *God is no respecter of persons*—
that

that he *resisteth the proud*, and they are cautioned not to be *high-minded*, but to *condescend to men of low estate*. And they are warned *not to trust in uncertain riches*, but to lay up treasures in heaven.

E. How is Christianity useful to the poor?

C. That the poor do not possess a larger share of the comforts of life is, in some cases, owing to their idleness, or extravagance. Yet of much comfort and much enjoyment they must unavoidably be deprived. What then can so amply supply their wants, and administer to their relief, as the consolations of Religion? Wretched indeed would many of them be, and partial would appear the ways of Providence, if all *their* prospects were bounded by the grave, and they could extend their hopes no farther than the green turf, which "in many a mouldering heap" distinguishes our village church-yard. But they are instructed by their spiritual teachers to look forward to a better and happier world, where there will be no want, and no distinction

distinction but in virtue ; where *all tears will be wiped from all eyes*, and the voice of Penury will be heard no more ! It is this hope which enables the inhabitant of the cottage to endure his earthly distress with patience, and to eat the bread earned by his daily toil with thankfulness ; to contemplate his own condition with content, and to look without envy upon his wealthy neighbours.

E. If it be desirable to be good Christians ourselves, is it not equally so that our friends should resemble us ?

C. Certainly ; for who are the friends you would trust in the most important concerns of life ? Upon whose honour and promises would you place entire dependence ? Surely not upon those persons who are known to act from selfish motives only, nor upon those who although they are thought to have great knowledge of the world, have nothing else to recommend them to our esteem. But do we not prefer trusting, without hesitation, ourselves and our affairs to those who *fear God, and keep his commandments*, and whose ac-
tions

tions are the fruits of a religious education?

E. How is Christianity useful in promoting the ends of education?

C. No part of the system of education can be properly carried on without obedience to parents, and there is only one firm basis, for that obedience to rest upon. If children are taught from their earliest age to worship their great Creator, to pray to him as the Author and Giver of all good; and if they are assured, that he has commanded them to *honour their parents*; their obedience is then, and only then, founded upon the firmest ground. If it be not thus fixed, they must be preserved in their submission, either by the authority of parents, which is frequently defective; or by their own inclination, which is sometimes perverse, and often changing.

E. As such are the benefits of a religious education, I rejoice to think I have been piously brought up; but how am I to act when I go into the world? I have heard you and my aunt complain of the many bad persons

fons who are to be found there, and you have told me the reigning pursuits are wealth and pleasure. I am afraid I shall be misled by bad examples, and so hurried away by a love of pleasure, as to forget my duty. To continue a good Christian, must I not renounce all amusements and gaiety, and live a life of self-denial—if so, had I not better pass all my life at home, and not go at all into the world?

C. Mistake not so much the nature of our holy Religion. It requires you neither to imitate the solitary hermit, nor the cloistered nun. If it was not founded upon a social principle, how could its rules be practised? Our Saviour lived in society, and intended his followers to do so likewise. A state of solitude is inconsistent with the duties of husbands, wives, parents, children, and neighbours—duties which form the main subjects of christian morality.

^ An inspired apostle advises us to *use the world as not abusing it*, and how can we use it at all, if from mistaken or contracted notions

tions of religious obligation, we were to desert that post of duty, which those very obligations, rightly understood, require us to maintain.

Christianity is not designed to destroy, but to regulate our desires—not to lessen, but to increase our real pleasures: it warns us indeed not to pursue them too eagerly. It confines us to that moderation, which is the essence of rational enjoyment. It makes the things of this world subject to us, instead of our being subject to them: it gives Reason and Conscience their just controul over the passions; and while it allows us proper liberty of action, it guards us against those follies, vices, and crimes, which are the certain and fatal effects of unrestrained indulgence.

Your situation, like that of every other young person just going to enter into the world, is, I confess, not without its difficulties—but it cannot be otherwise, as life is a scene of trial and probation for every son and daughter of Adam. Virtue can only shine in exertion, and the crown of glory cannot

be obtained if we decline the necessary contest. Avail yourself of all the aids which Reason and Religion supply to overcome temptation, and strengthen your good resolutions. Often read the Holy Scriptures, and take every proper method to understand their meaning. Have frequent recourse to prayer, both in public and private: ask devoutly for the aid of Divine Grace “to further you with continual help.” Seek a pleasure in doing your duty, and you may depend upon me you will find it, for the ways of Religion *are ways of pleasantness, and all her paths are peace.* Often think on the just views which the Scriptures give of our mortal state—that we are *strangers and pilgrims*—that this world, exposed as it is to the ravages of time, and the inroads of decay, is not our *continuing city*—that we *seek one to come*, which will assuredly be permanent and everlasting, because its *builder and maker is God.*

You know, my dearest Emily, that I receive a very great pleasure in seeing you
dressed

dress'd with neatness and taste; but very culpable indeed should I think myself, if, while I am attending to the ornaments of your person, I forget those which are proper for your mind. The ornament of all the most desirable and the most valuable is sound religious principle; it is the richest jewel you can possess; it is neither subject to the decay of age, nor the changes of fashion, but rises in value by length of time; its beauty will never be impaired; it is bright and most becoming in this world, and will shine with increasing lustre throughout all eternity.

CHAP. VII.



THE EXAMPLE AND INSTRUCTIONS OF OUR BLESSED SAVIOUR.



CONVERSATION III.

E. I HAVE often heard you say that many pictures upon sacred subjects, executed by the best masters, are well calculated to confirm religious impressions. Which do you think gives the most lively idea of any action of our blessed Saviour's life?

C. I never read that gracious and affectionate invitation, *Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven,* without recollecting a picture by Rubens in
the

the Duke of Marlborough's collection at Blenheim.

E. Pray give me a particular description of the subject of that picture.

C. The subject is our Saviour blessing the children. The painter has represented the scene with admirable effect; the principal figures are our Lord, a father and mother, and their children of different ages. The countenance of our Saviour is expressive of dignity, softened by the mildest benevolence: he lays his hand upon the head of the eldest child, whose eyes are downcast, and his hands are clasped together as in devout reverence: another little boy stands eager to take his brother's place, and expresses impatience mixed with sweet timidity; and a third young child is listening attentively to the blessing pronounced by our Saviour. The father of the children, a manly figure, appears much pleased; and pious gratitude and heartfelt delight animate the features of the mother. If the painter intended to convey a complete idea of the amiable condescension

descension of our Lord, he could not, I think, have effected his purpose in a happier manner. Take notice, my Emily, this *Condescension* is the first excellence to be observed and admired in our blessed Saviour; it flowed from his infinite love to mankind, and it appeared in every part of his conduct in completing the great work of our redemption.

E. Did not our blessed Lord with the same condescension instruct all persons without regard to their rank or situation in life?

C. He displayed the power of divine truth and the most profound knowledge of Scripture in his conversations with the haughty Priests, the learned Scribes, the hypocritical Pharisees, and the infidel Sadducees. He laboured to convince them of their prejudices, to remove their errors by the soundest arguments, and to enlighten their minds with the knowledge of his sublime doctrines. With Publicans, that is, with tax-gatherers, and even with Sinners, he conversed, in order to produce their reformation; and to the capacities of the mean and illiterate, the peasants

of Galilee, and the populace of Jerusalem; he adapted his heavenly precepts. *He preached to the poor*, and desired his followers to *suffer the little children to come unto him*, as thinking them not beneath his attention and care. His instructions were addressed to all persons without exception, whenever ignorance was to be removed, and souls were to be saved.

E. Did not our Lord *act* as well as *teach* in the very best manner?

C. He did. What rendered him so extraordinary, and raised him so far above other teachers, was, that he was a perfect model of consistency. His conduct was the exact copy of his instructions. He presented to the world that lively image of moral perfection, which Plato, one of the celebrated philosophers of antient Greece, said if it could be made visible to man, would excite the most astonishing love of wisdom.

With respect to his instructions, the striking allusions by which he illustrated, and the very impressive manner in which he inculcated them,

them, not only rendered him superior to all other teachers; but in order to unite the best example with the purest precepts, he was the unerring guide to all that was truly good, and all that was really noble and praiseworthy; to such a degree of perfection indeed, that you may be assured his character is without an equal in the history of mankind.

E. Is there any part of his instructions to which you wish to guide my particular attention?

C. Yes, to *the Discourse on the Mount*, as recorded in the Gospel of St. Matthew; for I consider it as a summary of christian morality stated with all clearness, and recommended with all authority. Our blessed Saviour teaches us in this first and best of sermons, that the divine blessing will attend the meek, the pure in heart, and the compassionate—those who are eager for spiritual improvement, and those who suffer for their adherence to his service. He instructs us that his is a RELIGION OF THE HEART, intended to regulate all its movements; its genuine

nuine fruits are acts of unostentatious piety to God, and unfeigned benevolence to man. Convinced of the uncertain nature of worldly possessions, it is our best interest to lay up treasures in heaven, and diminishing too much anxiety to procure the comforts of life, we ought to place a firm reliance on the Divine Providence for the supply of our future wants: As a tree is known by the quality of its fruit, so is our christian profession brought to the test by our actions: if it be founded upon solid principles, we shall be able to resist the attacks of persecution and temptation with as much firmness, as a house built on a rock withstands the violent winds, the beating rains, and the rushing torrents.

E. Does not the Sermon on the Mount include the *Lord's Prayer*?

C. I am much pleased with you for recollecting so important a particular, and I hope you will never repeat the Lord's Prayer with levity or haste, or without carefully attending to its full scope and meaning. It is replete with piety, wisdom, humility, and charity,
that

that I cannot hesitate to pronounce it the effence of all devotion. Such is the admirable selection of topics, that it is truly worthy of its divine author, and considering by *whom* it was composed, it must be the most acceptable sacrifice of supplication, that can be offered by mortal man to the throne of grace.

Thus are we best instructed in what manner to worship in “spirit and in truth” the great Author and Disposer of our being, whom we are allowed, with the affectionate reverence of dutiful children, to address with the endearing name of “our Father:”—we render to him the honour and praise due to his adorable name; we express an ardent desire that his holy will may be executed on earth by men, with the same cheerful obedience, as it is by the angels in heaven; and that his spiritual reign over the hearts of all men may soon be established: we ask for the supply of our daily wants, and entreat the pardon of our offences, upon the only condition on which he is pleased to grant it—

a con-

a condition full of mercy to mankind, and redounding to the endless glory of God. And as the *forgiveness of injuries* is one of the leading features of the gospel dispensation, our Lord made a particular comment upon it, at the close of this shortest and best of prayers.

E. Our Saviour had a particular method of instructing his hearers by parables, tell me what is a parable?

C. A parable is a short story, in which the actions and conversations of men are described, with a view to convey a moral lesson.

E. Why did our Saviour speak so often in parables?

C. Because it is a much more lively method of instruction, and excites more attention, than giving advice in plain terms.

E. With which of the parables of our Lord are you most pleased?

C. With that of the *Prodigal Son*. It teaches us a lesson of all the most welcome and delightful; it sets before us the un-

bounded

bounded love of God to contrite sinners, illustrated by the cordial reception given by an affectionate father to a son, who after a course of extravagance and vice, returns to him a sincere penitent. *I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.*—When he was yet a great way off, his father saw him, and had compassion on him, and ran and fell on his neck, and kissed him, and said to his servants, *Bring forth the best robe, and put it on him, and shoes on his feet, and bring hither the fatted calf, and kill it, and let us eat and be merry; for this my son was dead, and is alive, he was lost, and is found.*

I am aware how I injure the effect of this fine picture of paternal love, by only showing you some detached parts; but I wish to point out the principal incident—the father utters no reproaches; the voice of nature speaks in his actions, and they are the actions of tenderness and love.

E. Have

E. Have I not heard you often express your admiration of the parable of the *Good Samaritan*?

C. How can I say too much in its praise, as the lesson of duty it inculcates is so congenial with the most generous and noble feelings of our hearts? It instructs us in the nature of christian charity, which knows no distinctions of neighbourhood, kindred, or country, but extends its offices to the whole race of human beings.

An unfortunate traveller, a Jew by nation, is assaulted by robbers; they plunder and wound him; two of his countrymen, a Priest and a Levite, who, by reason of their sacred profession, were bound to pay more than common attention to such an object of distress, pass by him either with indifference or contempt. A Samaritan, a person who might be supposed likely to disregard the wounded traveller on account of the general aversion of his nation to the Jews, *came where he was, and when he saw him had compassion on him, and went to him, and bound up his wounds, and sat him*

him on his own beast, and brought him to an inn, and took care of him; and on the morrow, when he departed, he gave money to the host, and said, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee.

These two parables do more than instruct the understanding, they excite our best and sweetest affections. What writer, either of antient or modern times, ever produced any stories so useful in the application, so beautiful in the circumstances, or so pathetic in the incidents! Well has it been observed, that our blessed Saviour understood human nature far better than Socrates, the wisest of the heathen philosophers; our divine Master amends the heart by awakening its finest feelings, and while he conveys the most useful truths to the understanding,

“ Ope the sacred source of sympathetic tears.”

I may observe in general with respect to the moral instructions given to us by our wisest and best Teacher, whether they appear in the
 9 plain

plain drefs of direct advice, or are adorned with the beautiful ornaments of parable, that they are fited to all the various conditions, abilities, and attainments of mankind—to the fimple peafant and to the profound fcholar—they are as well adapted to the labourer in our fields, as to the monarch on his throne.

I could purfue this fubject in terms of more profufe commendation—but vain are my weak efforts to add to its excellence; as well might I attempt to add perfume to the violet, or beauty to the colour of the rofe:

E. Shall I not form a very contracted, or rather a very wrong notion of our Saviour, if I confider him as a mere human being?

C. To raife your mind to a more becoming notion of our Saviour's dignity, ever regard him as the *Son of God*. He exifted from all eternity, before the world was created, invefted with the fame power, and crowned with the fame glory as the Father and the Holy Ghoft. His coming in the flefh was foretold by a long fucceffion of infpired prophets

phets from age to age. When he left the realms of glory to take our nature upon him, his birth was announced by a chorus of angels; at his baptism the Holy Spirit descended upon him, and a voice from heaven announced him to the astonished multitudes as *the beloved Son* of the Most High. Upon the holy mountain, in the presence of chosen disciples, he reassumed his glorified appearance; he exercised the attributes of almighty power; he knew the thoughts and the hearts of men; he worked the most astonishing miracles; at his command the sea was calmed, and the dead were raised. When he expired upon the cross, all nature sympathized with him; the sun was darkened, and the rocks were torn asunder. On the exact day predicted by himself, he arose triumphant from the tomb; and he finally ascended into heaven, and *sat down on the right hand of the majesty on high*, from whence he will hereafter come, attended by hosts of angels, to judge all the inhabitants of the universe.

Such was the adorable person who deigned
to

to take our nature upon him, submitted to be laid in a manger, to endure the greatest hardships of life, *was despised and rejected, a man of sorrows, and acquainted with grief*; so destitute of all worldly conveniencies, that he had not *where to lay his head*, he patiently witnessed the ingratitude of his countrymen, and the perfidy of one of his disciples who betrayed him; he was falsely accused, and unjustly condemned to a most painful and disgraceful death, even *the death of the cross*; and to all this privation of heavenly glory and endurance of human misery he submitted with consummate patience, in order to rescue us from the divine displeasure by his death, and purchase for us the kingdom of heaven by his merits.

E. I have with pleasure noticed in the gospel history instances of our Lord's condescension to the female sex, are there many such examples?

C. There are—at the suggestion of his mother, the Virgin Mary, he performed his first miracle at a marriage feast: he con-

versed with the woman of Samaria in a most gracious manner respecting her own affairs, and his divine mission. Struck with the pertinent reply and lively faith of the female sufferer who had an issue of blood for many years, he instantly cured her. He raised the son of the widow to life, and healed St. Peter's mother of a fever. *Daughters of Jerusalem, weep not for me, but for yourselves, and your children,* was his affectionate address, when he wished to divert their attention from his own afflictions, to the impending destruction of their native city. Martha and Mary shared his friendship with their brother Lazarus. At his crucifixion he committed the Virgin Mary to the care of St. John, his beloved disciple, and to Mary Magdalene he first appeared, after he rose from the dead.

Your sex are under peculiar obligations to their blessed Saviour, because he raised the female character to a degree of importance, which it had never before attained, and showed that women are as capable of

moral

moral improvement and its eternal rewards as men. The delicacy of their feelings, and their capacity for religious impressions, prepare them well for the exercise of all gospel virtues, particularly of piety, charity, patience, meekness, and resignation. From motives of love and gratitude approve yourself worthy of the honour conferred on your sex by your blessed Lord: follow the example of the pious Mary; like her listen to his instructions before all other subjects; let your admiration of his divine nature and perfect example, add strength to your faith, and ardour to your obedience; and thus choose *that good part*, which amid all the changes of this mortal life, you may rest assured, *shall not be taken away from you*.

“O wonderful love! O unexampled goodness!” exclaimed Emily, “what ought not Christians to do in the service of their Saviour, who has done and suffered so much for them! Surely his very great condescension and love ought ever to warm our hearts with gratitude, and prompt us to obey his

sacred commands with the greatest pleasure. Assist me, I conjure you, dearest father, to be a zealous follower of our blessed Lord, that I may reach the heaven where he now reigns, and unite with the holy angels in singing his everlasting praises.”

Here Emily paused—her mind was filled with the sublime subjects of devotion, obedience, and eternal happiness. Religion began to exert its mild and salutary power over her, to mingle with her afflictions, to elevate her desires, and convey a pure and intellectual transport to her tender and susceptible breast.

Her father could read in her expressive eyes and countenance what was passing in her mind; he did not interrupt her eloquent silence, but left her to meditate upon the very serious and impressive topics of their conversation.

CHAP. VIII.



ON THE STUDY OF GEOGRAPHY,



CONVERSATION IV.

A PARTY was one day assembled at Lorton House, and the taking of *Surinam* from the Dutch was the subject of conversation. Some of the company pretended they knew a great deal of the place. One said that it was in a cold country, another that it was at no great distance from England; and a third, probably mistaking it for Sumatra, confidently asserted that it was an island. A question arose in what quarter of the globe it was situated—one said it was in Europe,

Europe, another contended for Asia, and a third was as confident for Africa.

Colonel Lorton produced a map of the world, and all those who had talked so plausibly were equally at a loss where to look for Surinam. At last they determined to refer to Mrs. Mapleton, whose observations were at first disregarded amid the clamour of these confident pretenders to knowledge. As soon as the map was laid before her, without the least hesitation she pointed out the place. "There it is," said she, "not far from the line, and of course the climate must be very hot. It is a part of Guiana, situated upon the coast of South America; and as to its distance from England, if we were to sail two thousand miles towards it, I am afraid we should still have many more to go, before we arrived there."

When the visitors were gone, the Colonel asked Emily, which of the company had talked upon the subject in the best manner.

E. My aunt, without doubt, because she gave information to all the rest.

C. Then

C. Then from this instance you may judge how desirable it is to be furnished with such very useful knowledge as Geography can give.

E. But I fear I shall soon grow tired of the study, should it all relate to subjects that have such hard names as *axis*, *arctic*, and *antarctic circles*, *equator*, and *ecliptic*.

C. By the explanations I have given you of these terms, I hope you see clearly that they belong to the artificial globe, and are chiefly used because they are necessary to explain the motion of the earth revolving round the sun: when you come to consider the natural globe of the world as composed of earth and water, and its divisions, you will examine objects as they really exist: the ideas which they present are natural and obvious, and therefore will be more easy for you to understand and remember.

E. As it is not probable I shall ever extend my travels beyond my native island, what is the use of gaining a knowledge of foreign countries?

C. The

C. The place of your residence can be no objection to the acquirement of such information as may be in any degree either useful, or ornamental. Of all branches of knowledge there are few more useful than Geography. A liberal education is very incomplete without it. Young persons should be instructed in it, that they may form proper notions of the globe they inhabit, of the relative situations of different countries, and their soils and productions. It gives them a prospect of the various inhabitants of the world, and thus gratifies their curiosity with pleasing subjects, all tending to show the great variety of nature in the works of creation, and the different conditions of mankind advancing from savage life, as among the Hottentots at the Cape of Good Hope—to civilised society, as it is displayed in the most refined nations in Europe.

You will find, too, that Geography is connected with many other kinds of knowledge, for instance with natural history, and the manners and customs of different nations—
subjects

subjects you are very fond of hearing me talk of.

E. When you taught me the divisions of the globe into land and water, there were a few I did not clearly understand: what is an *Isthmus*?

C. It is a narrow neck of land, which joins a peninsula to a continent. Observe in the map, the isthmus of Suez joins Africa to Europe, and the isthmus of Darien joins North to South America.

E. What is the difference between an *Ocean* and a *Sea*?

C. The former is a large body of salt water, bounded by some of the larger divisions of the earth: the latter is a smaller body of salt water communicating with the ocean by a straight, as the Baltic, the Mediterranean, and the Euxine seas. There are three principal Oceans—the Atlantic, the Pacific, and the Indian.

Your curiosity to learn Geography will be increased by your observing, that we have many articles of provision, furniture, dress and ornament

ornament connected with the knowledge of other countries, and which we should enjoy more perfectly, and value more highly, if we considered with what labour they are procured, and from what distant places they are brought.

Take for example the mahogany breakfast table, and its appendages; the tea, the coffee, the sugar, the cups, and saucers, the tea-spoons, and the mahogany table itself.

E. I know already, that tea grows in China, and that these cups and saucers were made there of a fine sort of clay called porcelain; coffee is brought from Turkey, and the West-Indies; sugar is made from the sugar-cane, which grows in Jamaica, and other islands in the West Indies; but pray inform me where the mahogany tree grows?

C. That which is of an inferior kind grows in Honduras, a province of Mexico, in North America; that which is of a finer grain, and is used for elegant cabinet-work, grows in Jamaica. A mahogany tree sometimes reaches the height of eighty feet: this
wood

wood among its other excellent properties seldom rots, and is never eaten by the worms.

E. You mentioned dress, as being connected with a knowledge of geography, I know that my muslin and callico gowns are made of cotton—but what is *cotton*?

C. It is the fruit of the cotton shrub, which grows in China, the East and West Indies, and on the western coast of Africa, the finest sort is brought from Bengal, and the coast of Coromandel. The cotton shrub which is propagated by seed, grows about two feet high, and bears yellow or red flowers: each flower is succeeded by a small button, the size of a nut, which when ripe opens in three places, and discloses three or four foldings of beautifully white cotton; this is carefully gathered, carded, and spun, and wove into calicoes for the dresses of the natives. It serves to furnish the clothing to the inhabitants of warm climates, as the fleeces of sheep do to those of the cold ones. An immense quantity is sent to England and Scotland. You have heard of the curious
mills

mills at Nottingham, Manchester, and other places, where the cotton is spun in so much perfection by means of machinery. It is afterwards manufactured into muslins, calicoes, shawls, &c.

E. Where is *gold* found?

C. Gold is found chiefly in the Brasils, Africa, and Hungary. Some has been lately discovered in the county of Wicklow in Ireland, where a very large piece of native gold was discovered; it weighed twenty-two ounces, and was almost pure. Gold is generally found in grains, called gold-dust, in the beds of torrents, or mixed with the sand of rivers, that flow down the mountains. The Portuguese employ many slaves to search for this precious metal in the mountains near Rio de Janeiro in the Brasils; and it is computed that the quantity exported from thence to Europe does not amount to less than the value of two millions per annum. Gold is the heaviest of the metals except platina, and the most ductile.

E. What is meant by *ductile*?

C. Easy

C. Easy to be drawn out in length; a single grain of pure gold may be beaten out to a surface of fifty square inches. An ounce of gold may be beaten into sixteen hundred leaves, each three inches square, and thus extended it takes up more than 159,000 times its original surface.

E. Where is silver found?

C. In no place is a greater quantity found than in the mountain of Potosi, which is situated in the province of Peru, in South America, near a town of the same name. All the country belongs to the Spaniards. Accident led to the discovery of the precious metal which this mountain contains. An Indian, whose name was Hualpa, pursued some wild goats up the mountain, and coming to a very steep part took hold of a shrub, in order to assist him in climbing, but the shrub not being strong enough to support his weight, came up by the roots, and discovered to his astonished eyes a mass of bright silver, and some lumps of the same metal among the clods that adhered to the roots.

The

The delighted Indian hastened home with his treasure, washed it, exchanged it for various articles of dress and furniture, and when he wanted more, repaired to the same spot in the mountain for a supply. At length a friend observing the happy change in his circumstances, importuned Hualpa till he at last revealed the secret to him. For some time they repaired together to the mountain, and obtained abundant supplies till on Hualpa refusing to tell the method by which he purified the metal, his faithless friend revealed the secret to his master Villaroel, a Spaniard. From that time, the year 1545, the mine was worked for the Spanish government.

E. What a great advantage it would be, if the English were in possession of places that produce gold and silver!

C. By no means. The more of the precious metals people possess, the more luxuries they can purchase, and the greater their luxuries the more proud and inactive they become. This is the case with the Spaniards,

niards, who are masters of the treasures of the new world : in proportion as the precious metals are multiplied, the lower they sink in value. For example, if it was the custom to make the common kitchen utensils of gold and silver, we should not value them more than we do those, which are now made of tin and brass.

E. You have been kind enough to promise me my mother's diamond ear-rings : pray tell me where *diamonds* are found?

C. They are chiefly found in the rocky hills and mountains in the kingdom of Golconda, which is situated upon the bay of Bengal in the East Indies. They are likewise discovered in the island of Borneo, and in the Brasils. They are found in a rough state, not very deep in the earth. The earth, which is of a yellowish colour, is brought out of the mines, and put into a cistern, and water is poured in to dissolve it. The diamond-diggers stir it about, and the lighter part is carried off through an aperture of the vessel with the foul water.

They

They continue washing, till what is left in the cistern is clean, and then in the middle of the day, when the sun shines bright, they carefully look over all the sand, and no diamonds can escape their observation, as even the smallest gives a bright reflection of the sun.

E. Where does the *pine-apple* grow wild?

C. In many parts of Asia, and in the southern parts of North America; and in the island of Java is found great abundance of that delicious fruit. It grows too in several of the West India islands, but I have heard it observed, that in point of flavour, it is not equal to those raised in the hot houses in England.

E. From what places are gold and silver fishes brought; we never find any in our lakes or rivers.

C. These most brilliant of the finny race are brought from the rivers of China: nature seems to have lavished all her bounty upon
upon

upon their scales, for they are esteemed but indifferent food.

E. I think the most beautiful birds are the *Birds of Paradise*, and the *Humming Birds*. Of what countries are they natives?

C. Birds of Paradise are natives of Ternate, one of the Moluccas or Spice islands in the Indian Ocean. They are very gentle, as well as beautiful, and can be taught to sing, and imitate the human voice. The humming bird, the smallest of the feathered race, is a native of Surinam. It flies with great rapidity, and its gay colours glitter in the sun; it lives like a bee, by sucking honey from the flowers. You examined those you saw at Crosthwaite's Museum so minutely, the last time we were at Kewick, that I need not give you any farther description.

E. I was much pleased with the story you told me of *Omai*, who was brought to England by Captain Cook from Otaheite: pray tell me where is Otaheite?

C. It is one in a cluster of islands near the tropic of Capricorn in the Southern Pacific Ocean. The inhabitants are very handsome and civilized. They are remarkable for their ingenuity, as they can make various kinds of dresses and ornaments without needles, knives, or scizzars; they can hew stone, fell timber, build houses, and canoes, without iron tools. For iron they substitute hard wood, and fishes bones: their baskets and fishing lines and nets are finished with as much neatness, as they can be made in Europe. Possibly you may be pleased to hear of another curious place, which Captain Cook visited—I mean Kamtschatka.

E. What a hard name! pray tell me where it is?

C. It lies in the Northern Pacific Ocean, and is subject to the Emperor of Russia. The climate is intensely cold. For nine months in the year the dreary reign of winter continues. The inhabitants live almost intirely upon fish, which they catch and cure during their short summer: in the winter they

they retreat to houses under ground, which will contain several families. When they travel, they are wrapped up in furs, and are drawn on sledges by large rough-coated dogs, trained for the purpose, and harnessed like horses: these sagacious animals draw their masters with great swiftness over the smooth surface of the frozen snow. When Captain Cook dined with the governor of this comfortless, but not inhospitable region, he saw English knives and forks upon the table,—a circumstance which gave him a pleasing remembrance of his native country; and which shows to what remote places articles manufactured in England are conveyed.

E. How very curious and entertaining this account is! but although I should like to ride on a sledge, I think it would be very unpleasant to stay long in so cold a country. I suppose the climate of the torrid zone is exactly in the opposite extreme. Inform me what countries are placed in that hot situation?

G 2

C. One

C. One of the principal is Guinea, upon the western coast of Africa. The natives called negroes are completely black; the heat of the weather is intense: the periodical rains render the climate very unwholesome, yet in defiance of these obstacles to their enterprizing or avaritious spirit, hither the Europeans, particularly the English, French, and Dutch resort, to purchase ivory, gold dust, and wretched slaves, who are torn from their dearest connections and native land, to work in the plantations in the West Indies. In Guinea, frost and snow are unknown. Lilies, tulips, tuberoses, and hyacinths of exquisite fragrance grow wild in the woods; but it is dangerous to search for them, as these woods are infested by lions, tigers, leopards, and snakes.

E. How happy are we who live in England, where we are neither exposed to the scorching heat of Guinea, nor the piercing cold of Kamtschatka.

C. Our climate is remarkable for its agreeable

agreeable temperature. It has been justly observed, that there are few days in the year so bad or inclement, that we cannot continue in the open air for some hours at least, without inconvenience. What though Ceylon may boast her groves of cinnamon, though the trees of Arabia may distil the most aromatic gums, and the orange trees may bend with golden fruit upon the banks of the Tagus, yet we are enabled to enjoy all these productions by means of our widely-extended commerce, without being exposed to the inconveniences of the climates where they grow. And this leads me to make what may be called the *moral* or *patriotic* application of the study of geography more immediately to ourselves; for the more we know of other countries, the more we shall be induced to set a proper value upon our own.

When you read an account of rude and uncivilised nations, such as the Negroes and Indians, who have the faces and forms of men united with much of the savage disposition

sition of the lions and tigers of their native woods, you must be sensible of the advantages you enjoy in a country, which is improved by civilisation, and refined by the elegant arts.

And when you are informed of the Chinese, a people both wise and ingenious, yet superstitious, and given to idolatry; or of the Turks, who follow the errors of Mahomet their false Prophet, how happy ought you to think yourself that you are a native of a country enlightened by divine truth, and blessed with the knowledge of the christian religion.

E. As I have every reason to love my native country, I wish to know more concerning it; that is, to be acquainted with its most remarkable places, and whatever is curious in them. I have heard you talk of London, Manchester, and Liverpool, and other cities of great note, and of some counties too in the eastern parts of the kingdom, where the surface of the ground is almost as level as our lakes, and where pastures and

corn-

cornfields are extended without a single mountain for many miles together.

C. I suppose you allude to Lincolnshire, Norfolk, and Suffolk. Books of Geography can give you ample information upon these subjects in addition to what they can teach you relative to foreign countries.

E. With what pleasure shall I attend to Geography in future, if you will be so kind as to continue to give me lessons! I now begin to see my error; that which I once thought a dry study, you have convinced me is extremely pleasant and entertaining.

C. I am very glad I have brought you to change your opinion, and make this confession. The mode we will in future adopt, shall be such, as I am persuaded, will increase your love of geography. As you are fond of drawing, you may turn your pencil to a good use; you shall fill up the outlines of the elegant maps I have purchased for you: they are *Pattefon's* maps just sent me from London. This practice of copying maps will render your ideas of the relative situations

situations and extent of countries much clearer than mere descriptions of them. As you are justly so fond of your native country, you shall copy the map of Great Britain first, then each quarter of the globe, and then the complete map of the world.

In the intervals of this pleasing exercise of your pencil. you shall read the descriptions of the various manners and customs, which mark the natives of different nations, and here securely by our own fire side extend your thoughts to the most distant parts of the globe.

While fancy like the finger of a clock,
Runs the great circuit ; and is still at home.

COWPER.

CHAP. IX.



THE BEAUTIES OF A FLOWER GARDEN.



CONVERSATION V.

IN a delightful morning, during the hottest part of the summer, Emily and her father walked early in the garden. The dew-drops of night still hung glittering on every leaf and blossom, the flowers perfumed the air with their fragrance, and the birds with various notes were saluting the return of day. They congratulated each other on this early enjoyment of the beauties around them, in which a few hours would make a great alteration; for they well knew, that as soon as the sun was risen higher,

higher, his potent influence would be felt by the earth and its productions, the flowers would begin to decline their heads, much of their sweets would be exhaled, and instead of remaining in the open part of the garden, where these early risers were then walking, they must seek a refuge from the fervid rays under the thick umbrage of the wood, or in the cool retreat of the hermitage.

“ Observe, my dear,” said the Colonel to Emily, “ the beauties of nature displayed before you: I trust you do not merely throw a transient glance upon them, but are inclined to regard them with attention; that while the inspection and the perfume of flowers regale your senses, the reflections they suggest may improve your mind.

“ What a scene of sweet tranquillity is opened by the view of a garden! It is a retreat from the hurry of business, and the clamour of crowds; the various and gay objects it presents are calculated to diffuse a soft complacency over the mind, and to inspire

spire it with cheerfulness. In a garden, some of the wisest and best of men have sought and found the truest enjoyment of themselves, and in Paradise, which means a garden, our first parents, while pure and innocent, shared that delight, which made of earth a heaven."

"Your praise of a garden, cannot, I think," said Emily, "be better applied than to our own at this season. The gardener has followed your directions very exactly; we have here every kind of flower the soil will admit growing in these borders, and in no summer did I ever see them blooming in greater beauty, or profusion."

C. One of the most striking characteristics of flowers is their *variety*. They show the hand of a consummate designer, who requires not to have recourse to the repetition of the same effort to prove his skill. There is diversity in them without confusion, and elegance without sameness: they display a fertility of invention in their plan, and a delicacy of pencilling in their execution, which may excite wonder, but defy imitation.

E. The

E. The colours of flowers are as pleasing to the eye as their variety; how rich, how lively they are!

C. The colours of some flowers are strong, others are faint; some are spotted, others are striped, but whether their tints are blended together, or are distinct and contrasted, they are so distributed, as to delight the beholder. There is a stile of colouring apparent in them, which shows the excellency of Nature in these most tender of her works. In point of richness and liveliness, these colours can only be compared to the transient tints given to the clouds by the morning and evening sun, or the plumage which adorns the peacock and the pheasant. What are the finest colours of the painter, what those of the richest Gobelin or Brussels tapestry, compared to those of Nature! Van Huisum must drop his pencil, and Miss Linwood her needle, and confess the inability of art to produce an adequate imitation of nature. Place a flower by the side of its most admired
copy,

copy, and you will instantly discover the wide difference between them.

————— Who can paint
 Like Nature? Can Imagination boast
 Amid its gay creation, hues like her's?
 Or can it mix them with that matchless skill,
 And lose them in each other, as appears
 In every bud that blows?—————

Observe with particular attention the calyx or cup, and the leaves on the stalks of flowers, and you will see that they both contribute to heighten the lustre of the gay colours of the petals by a contrast with the green; this effect would not be produced, if the petals of flowers were green, as well as the leaves, which I believe is very rarely the case.

E. How delicious is the fragrance of roses, and yet how much it differs from that of other flowers?

C. The sweets exhaled from the rose, the violet, and the carnation, are common subjects of praise. They are distributed in such
 nice

nice proportions as neither to tantalize the sense by their scantiness, nor surfeit it by their excess. With respect to the time, when they are diffused in such a manner as to be most gratifying, does not kind Nature seem, as it were, to consult our convenience? If you wish to seek health in your early walk, and inhale the balmy breezes of the morn, then the rose and the jessamine emit their choicest sweets: if you enjoy the coolness of the evening air, peculiar fragrance is then breathed from the tuberose, the jonquil, the honeysuckle, the night flowering catch-fly, *silene noctiflora*, and the campion cuckow flower, *lychnis vespertina*. I introduce to your notice these Latin names, as they are used in botany, that you may early be accustomed to them.

E. I see a pleasing variety in all the works of nature with which I am acquainted: it prevails in the different kinds of birds, beasts, and fishes, and seems to extend to flowers.

C. It certainly does; it is observable in
6
their

their forms and figures; each is of a size best adapted to the proportion of the respective parts, from the towering sun-flower and hollyhock to the humble violet and lily of the valley. Some flowers swell into a cup, others hang as a bell; some are expanded into a flat surface, others are grouped in a cluster. The flowers placed upon different stalks assume different attitudes; no two of them hang exactly in the same position, yet each is pendant with a grace peculiar to itself, and you may trace the line of beauty in them all.

E. I do not think I should be so highly pleased to see all flowers blowing at the same time, as I am with their regular succession.

C. Your remark relates to a subject which shows the wise economy of nature. Flowers are adapted to the different seasons of the year: they are not crowded around us in lavish profusion all at once, but many different species follow each other, from the earliest dawn of spring to the close of autumn.

The

The snow-drop, crocus, and aconite, lead the train of Flora; then the stock-gilliflower, hyacinth, sweet-pea, pink, auricula, anemone, lily of the valley, carnation, tulip, ranunculus, jonquil, and others succeed. These bloom as the summer advances, and the beams of the sun give more lively and varied colours. Autumn boasts her gay progeny in sun-flowers, marigolds, tuberoses, stocks, and asters, and many others, which seem reluctantly to surrender their fading petals to the chilling blasts and frosts of the declining year. Who does not pluck these successive flowers with delight? What poet from Homer to Darwin has not sung their praise with transport, and the pleasure which the poet takes in describing them, can only yield to that which animates his song, when he celebrates the fair who adorns herself with them.

E. Do you think that all persons take as much pleasure in flowers as we do?

C. As time pursues its course, the fashions
of

of mankind vary, and in all human inventions not only novelty but caprice is found to prevail. That this is not the case with respect to the productions of nature may be proved by the continual fondness for flowers in every age and country. It pervades all ranks, from the lady of fashion, adorned with the costly bouquet at Christmas, to the cottage children, who unbidden rove the woods and meadows to gather the primroses and violets of the spring.

E. If I cannot see flowers growing in the garden, I have no small pleasure in seeing good imitations of them in cut paper, drawings, or paintings.

C. This is very natural, for of such objects every tolerable resemblance affords pleasure. We see them represented by the architect upon the capitals, cornices, and frieze of buildings: the carver imitates them in the lighter ornaments of wood, where the delicacy of their forms makes amends, in some degree, for the want of suitable colours. Flowers too give beauty to embroidery, and

the light drapery of the fair borrows elegance from a sprig of jessamine, or a wreath of myrtle. And to prove your fondness for imitating flowers, I remember how delighted you were when I first gave you a pencil and colours to draw and paint them.

E. Of what particular substances are flowers made?

C. This is a question, like many others that relate to the works of Nature, not easily answered. I had once some conversation with a chemist upon the subject. He told me they all consisted of the same common principles, that is, calcareous earth, oil, water, and air, with a quantity of iron, to which they owe their colours. But he could not inform me how the difference between flowers was produced: this was a secret of Nature as unknown to him as to me. He could not instruct me in what manner, or in what proportions the earth, air, dews, rains, and the sun contribute to the formation of vegetables, and assist their progress to maturity. We see *effects*, my Emily, but we must be content to remain

remain ignorant of *causes*, and the scientific botanist, who can refer every plant to its proper class, as well as the illiterate gardener who rears it, must be equally lost in admiration of the mysterious works of God.

E. I observe a number of double flowers in the garden; are there none growing wild in the fields?

C. They are only the produce of the rich soil of gardens: they become double by change of nourishment, and are considered merely as the sports of nature.

E. I am at a loss to express to you what disappointment I felt yesterday morning: I came here intending to pluck a full-blown rose, and I found half its petals had fallen to the ground.

C. This disappointment suggests to me a reflection, which throws a gloom over the gay prospect of the flower-garden. Beautiful as are the colours of flowers, and delicious as are their perfumes, how transient is their existence, measured sometimes by a few days, or weeks at most. Revisit our borders, now

so gay with newly-blown flowers, a little time hence; and you will seek for them too late. Nor is their mortality the effect of rude blasts, or of winter, but their fixed period comes, and the pride of the garden is no more.

Thus does the lark soar on high to salute the sun with her early song; and thus the nightingale, concealed in shades, thrills her note through the grove: when their appointed season is once passed, mute is the melody of the feathered race, and mixed with the dust of the earth are the short-lived flowers.

I.

SWEET blushing Rose, I mourn'd for thee,
Once pendent from the mossy thorn,
To think how brief thy destiny,
How soon thy fading flowers were gone!

II.

Emblem of Beauty's transient bloom,
That grac'd my Anna good as fair;
I gave her to the silent tomb,
And wish'd that silent tomb to share.

III. Forgetful,

III.

Forgetful, that the loveliest forms,
Like rainbow colours of the sky,
Bright harbingers of vernal storms,
Shine but to be admir'd, and die.

IV.

Forgetful, that the sovereign Lord,
Who lent her sweets to us below,
Will wake her with his potent word,
And youth unfading will bestow.

V.

On seraphs' wings she will arise,
To join her kindred choir above;
Will bloom an Angel in the skies,
Bless'd with her Saviour's endless love.

The Colonel repeated these lines in a mournful tone, which brought the tears of sorrowful affection into the eyes of Emily; at the remembrance of her mother—the subject of the plaintive and pious strains. After a short pause, she resumed the conversation, wishing to check her father's pursuit of a subject so dear, yet so painful to her own heart as well as to his.

E. I observe the seeds and roots of flowers are brought from one garden to another: where are they to be found growing wild, and in a perfectly natural state?

C. Flowers are the offspring of various soils and climates, and most of them were brought from foreign countries, and naturalised in England. The auricula is, I believe, a native of Egypt, the pink and the carnation were brought from Italy, the lily from Syria; and your favourite, the common jessamine, that climbs up to your chamber window, from the East Indies. For some of the most elegant species of roses we are indebted to France, North America, the Levant, and China. None of the tulips, and only a few species of the anemone, are natives of this island. Many of the stocks are foreigners, so are all the passion flowers, and many of the violets. The only species of *Digitalis*, or Fox glove, which is not an exotic, is the *purpurea*; this in the months of June and July is a great ornament to our road-sides and hedges. The daisy, *bellis perennis*,

remis, the dog rose, *rosa canina*, and the honeysuckle, *lonicera caprifolium*, the water lily, *nymphaea alba*, which opens in the morning and closes in the evening, are natives of England, and are some of the most beautiful of our wild flowers.

The poet Cowper observes in a line, which, though prosaic, conveys a very just remark——

“ Who loves a garden, loves a green-house too.

And this elegant appendage to a garden owes much of its beauty to the aloe, the myrtle, the cœcus, the mesembrianthemum, and the geranium, which are natives of warmer climates. Of the numerous *ericæ*, or heaths, which fashion has lately introduced into green-houses, I believe not more than four are to be found upon our mountains.

E. What is the particular use of flowers?

C. To inspire us with cheerfulness, to please our sight and smell, and more especially to excite our gratitude to the benevolent Giver of all things. Duly impressed by such
a sen-

a sentiment, we shall not merely throw a superficial glance upon the objects that surround us, but shall derive some useful instruction from almost every walk we take : even a daisy or a cowslip will teach us a moral lesson :

This our life exempt from public haunt
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing.

If the great and wise Creator has so regarded the lily of the field, that even Solomon, the most powerful king of Israel, when appearing in his robes of state, was not so elegantly dressed ; how much more, as we are assured by our blessed Saviour himself, will his providential care be extended to us, if we study to obey his commands ?

These remarks I hope will rather excite than satisfy your curiosity, as I wish you not to rest contented with a little knowledge as a florist, but to aspire to the more extensive and scientific information of a botanist. You are, I hope, eager to pass beyond the
bounds

bounds of the garden, to wander in the more spacious and luxuriantly wild garden of Nature: of this pleasure I promise you the full enjoyment: we will range the woods, descend into the vales, and climb the mountains together, and I shall be happy to show you with what care Nature adapts her produce to various soils, and how liberal she is in bestowing upon this our native county of Cumberland many species of plants not to be found in the more southern parts of the kingdom.

CHAP. X.

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~~~~~ Mark the pious priest,  
Content he treads the path of humble life,
And like the glorious Master whom he serves,
At once supplies the lesson, and example :
Each word is mildness, and each action love ;
He forms a train of followers like himself,
To strive for crowns-immortal. A.

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WHAT is truly useful and excellent is always prized in proportion to its rarity, and the difficulty of procuring it. To know the just value of good neighbours, a person must reside in a retired place where few are to be found within the compass of several miles. Colonel Lorton was fortunate in having one neighbour whose excellence made him ample amends for the want of more—this was the Reverend Doctor Marriot, the curate of the parish.

Doctor

Doctor Marriot had been brought up in the severe and hardy school of indigence; and although he had been compelled to submit to many privations of ease and luxury, he had formed habits most useful in life—those of diligence and economy. He was enabled by the kindness of some friends to finish his education at the university, and to obtain holy orders. He married without any prospect of an income beyond the curacy of the parish where he resided, and a scanty salary arising from one of those small endowed schools common in the North of England, to which the village children are sent for gratuitous education. He was gentle in manners; his eyes beamed with good-nature, and his heart expanded with charity. No sports of the field, or amusements at home, ever interrupted the discharge of his duties; he instructed the young, and he cheered the old; he reconciled those who were at variance; he was the comforter of the sick, and the friend of the poor. Such conduct endeared him to all who knew him.

him. As he walked through the village he was often greeted with the blessings, and always with the grateful salutations of all he met.

His sermons were directed to the most useful topics of practical religion; they were expressed in very plain yet nervous language, and brought home to the feelings of his attentive audience by a peculiar earnestness of manner. Colonel Lorton, who was his constant hearer, failed not to derive both from his discourses and conversations, many useful hints for the instruction of his daughter, of which evident traces are to be found, in the course of this work, particularly in his Conversations and Letters to her upon subjects of religion.

Doctor Marriot loved solitude, and his favourite scene of contemplation, whenever he had leisure, was within his church. There he sometimes walked till the shades of evening closed in darkness: he paced slowly up and down the sacred place, while the silence that reigned around, was interrupted only  
by

by the clock striking the hour with solemn sounds, and reminding him that it was time to depart.

His fondness for such retirement may be imputed to a romantic, but it was not owing to a melancholy turn of mind. It gave him singular pleasure to seclude himself where, without interruption, he could pursue the course of his own ideas: he was capable in an extraordinary degree of mental exertion and mental abstraction; yet his meditations were not more sublime than edifying, for he was fond of soaring from reflections on the vanity of all human affairs, and the uncertainty of human life,—topics suggested by the repositories of death around him, to the thoughts of immortality, and the happiness of heaven.



## CHAP. XI.



His years but young, but his experience old ;  
His head unripen'd, but his judgment ripe ;  
And in a word, far far behind his worth,  
Come all the praises that I now bestow.  
He is complete in feature and in mind,  
With all good grace to grace a gentleman.

SHAKESPEARE.



EDWARD was the only child of Doctor and Mrs. Marriot, who brought him up tenderly, yet without any improper indulgence. He was handsome in person, and engaging in his manners; he possessed a lively fancy, and a correct judgment, which if they did not constitute genius, at least marked an intellect of no common order. His mind was well cultivated by his father, who instructed him in the principles of antient learning and science. His temper was mild like that of his father, but his disposition was far more enterprising.

terprizing. Fond as he was of all rural sports, he never allowed them to interrupt the course of his studies. Where the river foamed and forced its way over the broken fragments of rocks, or formed a deep and silent abyfs were his stations for fishing, often regardless of the heavy rains; and he roamed over the mountains, and through the vallies heedless of danger or distance, in quest of game. So keen and expert a sportsman did he become, that he caught many of the finest fishes of the lakes and rivers, and few birds at which he discharged his gun, could escape his steady aim.

It was the great object of Doctor Marriot's endeavours to give his son such an education as to qualify him for the profession of a clergyman, and he practised the most rigid economy in his own family, in order to afford him the advantage of completing his studies in the university. During Edward's residence in college, his frank and sociable disposition gained him admission into good company, and shunning as  
much

much from inclination as motives of prudence, those intemperate parties which assuming the mask of pleasure, ultimately expose thoughtless youths to punishment and distress, he sought for rational and improving society. To his seniors he was respectful and attentive, and among his companions a prime favourite, for no one was more cheerful or inoffensive; no one could sing a better song, or tell a more pleasant story.

Of all his studies the most attractive was history. The works of the best Greek and Roman writers, in which are described the memorable actions of the heroes of antiquity, he read with great attention. But that branch of biography was his most favourite pursuit, which related to the illustrious characters of our own country.

Great was the admiration of the conduct of Sir *Philip Sidney*, in the closing scene of life, when fainting and thirsty, he offered the cup of water brought for himself to the dying soldier. He lamented the untimely fall

fall of the gallant *Wolfe*, slain in the moment of victory ; and he mourned the loss of the humane and adventurous *Howard*, who after traversing many distant parts of the globe to alleviate the sufferings of prisoners, fell a sacrifice to his ardent philanthropy. In every such biographic scene, fired with the greatest ardour of youth, he fancied himself an actor, and thought the glory of a true hero cheaply purchased at the expense of toil and danger, and even of life itself. He became impatient to mix in the busy world, that he might imitate those illustrious examples of virtue, he was ever ready to applaud and admire. That these fair blossoms of his education were matured into the fruits of excellence, the subsequent actions of his life will sufficiently prove.

## CHAP. XII.

— Methinks I feel my heart on fire,  
My breast is adamant, my thoughts have wings,  
To bear me to yon azure fields of heav'n:  
Can I not seek the eagle in his eyry,  
Perch'd on the summit of Killarney's craggs;  
Or led by pity break the captive's chain,  
Who many a year has sigh'd for native home,  
That mock'd his dreams? Such is the wish of youth,  
Whose fancy roams through the wide field of action,  
And like the generous courser scorns all bounds,  
That stop his swift career. — — — — — A.

THE following occurrence which afforded to Edward Marriot an opportunity of beginning his course of intrepidity and useful exertion, gave a peculiar turn to his mind, and had no small influence on his happiness.

spectators, and among the company who resorted thither, were the Lorton and Marriot families. At the signal given by firing a gun, a number of boats started from the shore to row around Pocklington Island for the prize. The numerous vessels of different sizes dressed up with coloured streamers and flags, and filled with ladies and gentlemen, variegated the surface of the lake, and the dashing of the oars, and the merriment of the company resounded on all sides. Emily Lorton was with a party in one boat, and Edward Marriot not far distant in another.

In the afternoon, the weather became unfavourable, the sun was obscured, the dark clouds arose in threatening array from Borrowdale, the wind sounded hollow, the mountains were concealed in thick mists, and the scream of the water fowls, the certain indication of an approaching storm, was heard, as they passed over in rapid flight. The lake began to rise in large waves, and swelled in violent agitation: the flashes of lightning were vivid, and the thunder rolled

in lengthened peals, distinctly re-echoed several times by the mountains, after intervals of awful silence.

By some unskillfulness, or hurry in the management of the boat, in which Emily was, one side was exposed to the waves, the water rushed in full flow, and the boat was upset. Emily, the only lady on that side the boat, gave a loud scream as she fell; her terrified companions were wholly occupied in providing for their own safety, and waded to the land without regarding the sinking fair one. But her cries were not uttered in vain; they instantly drew the attention of young Marriot to her: he sprang from his boat into the lake, seized the fainting Emily, and with some slight assistance from his party, conveyed her to a house near the shore.

Her spirits were violently agitated by this accident, and she was for a short time indisposed. Her thanks to Providence for her escape were ardent, and often repeated, and when she thought of her youthful preserver,  
there



there was a sentiment which mingled with the recollection of his promptitude, courage, and humanity ; say ye sagacious Casuists,—ought it to be called esteem, gratitude, or friendship ; or can it be best expressed by the most tender and endearing of all appellations ?

Nor was young Marriot less affected by what had happened. He had always regarded Miss Lorton with admiration ; but on account of the wide difference of their situations ; himself the son of an obscure clergyman, without fortune or preferment ;—she the only child and heiress of a distinguished officer who prided himself upon the antiquity, as well as the property of his family ; and more than all these considerations, when he thought of her personal charms and excellent qualities of mind, he regarded her rather as an angel, than a mortal, moving in a sphere far above such as he could ever aspire to.

From this time he was requested with particular earnestness by Colonel Lorton to  
be

be a frequent visitor at his house ; and this circumstance, as it gave him opportunities of conversing with Emily, increased the rising flame of his attachment. When she thanked him for having preserved her life, the tone of her voice, her grateful manner, and her expressive eyes glistening with tears, so fully convinced him of her sensibility, that he thought himself sure of her pity, however he might fail of her love. He encouraged the passion, which he dared not to avow ; unceasingly he nourished it with the most tender thoughts ; and indulged his fancy with the sweet illusions natural to a first attachment. To enjoy the society of Emily, to see her smile, to hear her converse, seemed to him the only objects that made his life precious. When absent from Lorton Vale, he considered himself as banished from the Garden of Eden ; the lovely form of Emily was ever present to his mind, and no company, however lively or gay, equalled in his opinion, the luxury of finding out some solitary place ;—the shade of a wood, or the banks of

a mur-

a murmuring rivulet, and there meditating on her charms.

He often wished himself a monarch, that he might have the merit of offering himself, and every appendage of royalty, to her acceptance: yet so humble did he think his actual condition, and so trivial his pretensions to her favour, that he had not the slightest hope of being entitled to any higher privilege than a share of those smiles of affability, and expressions of benevolence, which she bestowed with native goodness on all around her.

The families exchanged several visits, in the course of which the young friends amused themselves and the company, with little concerts. Emily had an excellent ear for music, and touched the piano-forte with neatness and delicacy of execution; her voice gave the finest expression to every note of the composer, and was peculiarly suited for rapturous piety, and tender sentiment: her execution of an air of Handel or a Scotch song could hardly be surpassed.

Edward

Edward played on the flute and clarinet, and although he was a self-taught musician, he managed these instruments with taste and skill. It was however remarked by the Colonel, that the young friends when playing together, seldom kept good time ; the truth was, they were thinking too much of each other to do justice to their music.

A walk in the garden led Edward and Emily to make some remarks on the flowers then blooming, in the pride of June. " Of all flowers," said Emily, as Edward plucked and presented to her a half-blown rose, " this I most admire ; its petals are so finely formed, its colours are so clear, and tender, and its fragrance so delicate, I believe it has always been the favourite among all nations, and is carefully reared in almost all climates. Does not the lover think he pays his mistress the highest compliment by comparing her to the rose ; and does not the poet display his fancy to the greatest advantage in singing its praise ?"

" You have good reasons for your partiality,"

ciality," replied Edward; "yet allow me to say, I think the violet has nearly equal pretensions to your regard. The rose, it is true, glows with the blush of beauty, but does not the violet resemble the azure of the sky? Suppose I had a violet in my hand, and the pretty flower had the gift of speech, and could make you the following address, I hope you would not be displeased at its request, nor with my changing the language in which it is conveyed; as I must confess, that for the original thought I am indebted to a French poet."

## THE PETITION OF THE VIOLET.

## I.

Beneath the friendly hawthorn's spray,  
A native of the lowly vale,  
I bashful shun the eye of day,  
And with my breath perfume the gale.

## II.

When vernal zephyrs softly rise,  
As you fair maid unconscious tread,  
My sweets your raptur'd sense surprize,  
And veiled in leaves betray my head.

III. Like

## III.

Like you in modest garb attir'd,  
A foe to show, and gay parade,  
Less seen, by all the more admir'd,  
I flourish in the rural shade.

## IV.

Ô place me on thy snowy breast,  
Exalted to that throne of love,  
The humble violet, so blest'd,  
The proudest of the flowers will prove.

## CHAP. XIII.



Sometimes the pencil in cool airy halls  
Bade the gay bloom of vernal landscapes rise,  
Or autumn's varied shades imbrown the walls ;  
Now the black tempest strikes the astonish'd eyes,  
Now down the steep the flashing torrent flies ;  
The trembling fun now plays o'er ocean blue,  
And now rude mountains frown amid the skies ;  
Whate'er Lorraine light touch'd with softening hand,  
Or savage Rosa dash'd, or learned Pouffin drew.

THOMSON'S Castle of Indolence.



EDWARD was fond of drawing, and his natural genius for that elegant art had been improved by the lessons of an able teacher. He traced his outlines with a very correct hand, measured his distances with an accurate eye, took his views with rapidity and exactness, and his pencil was frequently employed to delineate the objects of his native scenery.

Emily



Emily was delighted with his sketches, her attention to them was the source of new pleasure, for it gave her a more distinct idea of the beauties of nature that surrounded her dwelling, and adorned the romantic country, in which it was situated. It may be readily imagined, that she did not copy any other drawings with equal satisfaction.

When Emily showed her copies to Edward, he was careful to point out their defects, as well as beauties; and she was better satisfied with his frankness, than she would have been with his flattery: because she was anxious for improvement. He indeed who could recommend his criticisms by a peculiar sweetness of manner, needed not flatter in order to please. As she took great pains to excel, she soon made an extraordinary progress, and was delighted with his praise, as she grew more and more conscious of deserving it.

“How amusing,” said Emily to Edward, “is the art of drawing! I think I perceive in it peculiar advantages over other accomplishments:

plishments : they require many aids, while this wants very few. Society is indispensably necessary for dancing. With regard to music, in order to play a tune, I must have my forte-piano ; but for drawing, I require only a pencil, and a sheet of paper, which are cheaply purchased, easily procured, and are easily portable, wherever I may go.

“ Surely I have reason to congratulate myself on my situation, being so favourable to my improvement in drawing, as every walk I take presents me with the finest subjects for my pencil : nature in this our wild and lovely country displays all the picturesque before me in the happiest variety of mountains, rocks, lakes, and rapid rivers. I have heard there are grander views in Scotland, particularly in the neighbourhood of Loch Lomond, but the prospects there must, I think, be too extensive and vast, for an artist to be able to represent all their features in any landscape with effect.”

“ The propriety of your remark,” said Edward, “ is confirmed by travellers with respect

respect both to Switzerland and Italy. They say nothing can exceed the grandeur of the lakes of Lausanne and Geneva, the valley of Chamouni, and the Glaciers towering majestically above them, and covered with the collected snows of centuries; but for scenery and prospects not boundless, but limited; not savage, but sweetly wild; not dim but distinct; you must proceed to the olive-crowned hills and blooming vales of Italy, and visit the cascades, groves, and ruins that adorn the classical villages of Tivoli, Albano, and Frascati."

"Drawing," continued Emily, "furnishes me with the best notices of persons and places; it is a good substitute for description, and conveys more distinct ideas of visible objects. Even a few lines accurately traced can convey a more exact notion of a person or a landscape, than twice the number of sentences written to describe them. Dancing may be said to exist only in motion, and music in fleeting sounds, but the productions of my pencil are permanent; surely if I may  
judge

judge by its use and beauty, drawing must be an art of great antiquity." "It is," said Edward, "for we trace it in the hieroglyphics, or sacred characters of the ancient Egyptians; and when the Spaniards discovered Mexico, the only mode which the ingenious people of that country had to convey intelligence of the arrival of the Spaniards, was to paint a ship, and the figures of the invaders, and send the picture to their emperor.

"No doubt you have heard, that among the Greeks, it was supposed to derive its origin from the most tender of the passions—it is said to have been invented by a maid of Corinth."

"You allude to some story I never heard," said Emily, "pray favour me with a recital of it."

"A beautiful maid, of Corinth," said Edward, "I think her name was Dione, was strongly attached to Polemon, an amiable youth of the same place. They had exchanged their mutual vows, and agreed to visit the temple of Hymen; but it was necessary

cessary for the youth to take a journey to a distant country, previous to their marriage. The enamoured nymph, the night before his departure, entered his apartment, and found him asleep: a lamp was burning on the table, and the shade of his face appeared distinctly on the wall: this she remarked, and quick in invention, for how ingenious is love! she seized a piece of charcoal, and traced his profile. It was a rude and imperfect essay, as you may suppose, but even the shade of a person so beloved could not fail to give her pleasure, whenever it was contemplated; and it soothed her fancy during the heavy hours of absence with a memorial, that enlivened remembrance, and cherished her affection."

"What a pleasing story," said Emily, "and what an excellent subject for the pencil!"

"I have," said Edward, "an engraving that represents the subject very pleasingly; and it is at your service to copy—with it I will send a companion, founded on a whim of my  
own

own: I have represented the Maid of Corinth asleep, and her lover tracing *her* likeness upon the wall."

"This idea," said Emily, "however it may offend against historical truth, has, I think, greatly the advantage in point of delicacy of design, for which reason I had rather copy your improvement, than the original."

Edward's drawing was done in crayons, a kind of colouring which gives the imitation of the bloom of flesh colour in the softest and most natural manner. Emily saw or fancied she saw in *his* Maid of Corinth a resemblance of herself. She did not venture to ask him the question; but she certainly was not wrong in her conjecture. She made an accurate copy of his drawing: he proposed an exchange, to which she readily acceded; and it is only in the power of persons in their situations, and influenced by their feelings, to estimate the *value* of such presents.

## CHAP. XIV.



### THE WONDERS OF THE OCEAN.



#### CONVERSATION VI.



As Colonel Lorton's health had suffered by his frequent exposure to the chilling blasts of the northern springs and winters, during his close attention to his agricultural concerns, he was advised to try the effects of sea-bathing, and to drink mineral water at the fountain-head. This double benefit could be afforded to him at Scarborough, whither he resolved to go, and to take Emily with him.

They pursued their journey without delay, till they reached the antient city of York, and there the minster, the most sublime and venerable monument of Gothic architecture in the world occupied much of their attention.



They entered the church while the service was performing: on approaching the choir, they heard the collect, beginning with the words “ Lord of all Power and Might,” sung as an anthem. It was set to music by the poet Maſon, formerly Precentor of York, in a ſtile that does honour to his genius. The organ accompanied the ſweet voices of the chorifters in the moſt harmonious manner. Such ſacred muſic as Emily had never heard before, added to the grandeur and the ſolemnity of all the ſurrounding objects, filled her mind with wonder and delight. She was indeed enraptured; her fancy was raiſed to the moſt ſublime contemplations, and ſhe thought ſhe was liſtening to more than mortal ſounds, in an edifice raiſed by more than mortal hands.

She prevailed upon her father to linger with her in the church for ſome time after the ſervice was ended, and as ſhe was unable to expreſs what ſhe thought of the general grandeur of the building, and the juſt proportions of the different parts, ſhe was

delighted with musing in silent admiration. Advancing with slow steps, she gazed upon the long-extended aisles, the lofty and massy pillars, and the richly painted windows, which admit sufficient light to make the choir, the transepts, and the nave distinctly visible, and yet exclude the glare of day. When her father conducted her back to the inn, Emily complained, that her pleasure had been too short, and she expressed a wish to return to hear the service the next morning; but the indifferent state of her father's health, made it necessary to proceed on their journey without delay.

The sea-port town of Scarborough which they soon after reached, is situated in the North Riding of Yorkshire, near a fine bay, from which it rises in the form of a crescent: a steep rock sheltering the town from the north, and the ruins of a castle crowning its summit, have a bold and picturesque appearance.

As the Colonel's indisposition was not of so serious a nature as to require confinement,

ment, he and his daughter sometimes mixed in the customary local amusements ; such as attending the libraries, sailing and fishing. Emily was much pleased with the place, as it furnished her with new subjects for her pencil, whether they walked upon the wide extending sands, or took a view of the town, and the surrounding objects from the castle rock.

“ I saw,” said Emily, “ the minster at York with wonder, but I think no object can be so grand and astonishing as the sea.”

“ Thus,” said the Colonel, “ you justly mark the superiority of nature to art.”

“ The prospect of the sea I am now enjoying,” said Emily, “ attracts my eyes, more than any thing I ever saw before, whether I watch the course of its rolling waves breaking in hoarse murmurs on the shore, or extend my view along its distant floods till they seemed mixed, and lost in the clouds.”

*Colonel*

*Colonel Lorton.* The ocean is the centre to which all the great rivers of the world direct their course; but although they flow into it, as into a grand reservoir, yet its quantity of waters is not perceptibly increased.

*Emily.* All great rivers then flow into the sea, as some of the smaller do into our lakes. But what is Ullswater, the largest of our lakes, compared to the ocean? Here I can see no bounds, no shores. The view as far as I can judge, is truly sublime, but what is the use of this vast expanse of water?

*Colonel Lorton.* The sea is calculated to excite our admiration of the power and wisdom of the Almighty, and it affords such productions as are of the greatest service to mankind. Although it appears to oppose bounds to the adventurous spirit of man, he has contrived by his ingenuity in constructing vessels, and his skill in guiding them,

them, to render it a channel of communication with his fellow-creatures however distant ; our countrymen in particular not only make the ocean the channel of their commerce, but the scene of their naval triumphs over all our enemies.

*Emily.* Observe yonder ship how fast it sails ; not long ago I saw the whole of it ; at first its hull, then the lower parts of its masts disappeared, and now it is almost all out of sight, for I can only distinguish its topmasts. These appearances are very surprising ; how are they to be accounted for ?

*C.* They arise from the form of the surface of the sea, which is nearly round. These appearances at sea will no longer surprise you, if you recollect what you must often have observed by land. Suppose you were not far from the top of a mountain, and saw a person upon the top going to the opposite side ; in proportion as he moved from you, you would see less and less of him, till at last he would appear to sink entirely out of your sight. The different appearances of the  
ship

ship you have noticed, afford a proof that the true figure of the globe is what the geographers call spheroidical, or nearly round. Another proof is, that the sea, when calm, always appears to be bounded by some portion of a circle.

*E.* I think I have heard of persons, who have sailed round the world.

*C.* Lord Anson, Captain Cook, and many others, have literally done so. Had the sea been one continued level surface, the longer they had sailed, the farther they would have gone from home; instead of which, by constantly steering a strait course, they returned to England from whence they first set out.

*E.* But how could they, or how can any sailors find their way across the wide and pathless sea to the most distant shores, particularly in the night, and in fogs?

*C.* They steer a ship in a certain course according to the rules of navigation, and they find the port to which they are bound by the assistance of the Mariners' Compass.

*E.* What is the Mariners' Compass?

*C.* It

*C.* It is a circular box, the inside of which is marked at equal distances with the points of the compass, that is, the four cardinal points *E W N S*, and the other intermediate divisions, making 32 in all. In this box a needle is nicely hung, so as to turn upon a centre, with the slightest impulse.

*E.* What is the use of this needle?

*C.* To show the north and south points of the compass. A needle will acquire this wonderful property by having been rubbed with a magnet, or load-stone.

*E.* What is a magnet?

*C.* The natural magnet is a hard dark-coloured mineral substance, generally found in iron mines. Every magnet and every needle that is made an artificial magnet by being rubbed with a natural one, has a north end and a south end, called the north and south poles. The sailors by observing the needle in the compass can always tell very nearly which is the north, and which the south point, and know what course to steer.

*E.* Why is the water of the sea salt?

*C.* It



*C.* It is probable that the Creator gave the sea-water this saltness, not only to preserve it from corruption, but to enable it to bear the greater burthens. Salt-water is much heavier, and of course is more buoyant than fresh.

Sea-water within the torrid zone, where excessive heat would subject every thing to putrefaction, is found to be saltest, but the nearer you approach the cold climate of the poles, the saltness is less perceptible. It is however observed, that saltness alone does not prevent corruption, for stagnant salt water like fresh, soon grows putrid. This has been proved by experiments made by Mr. Boyle and other naturalists. The motion of the sea is therefore necessary to prevent its waters from becoming putrid.

*E.* I observe the waves of the sea advance upon the shore, and retire at different times, not merely when they are driven by the winds, but in calm weather;—does this motion depend upon any regular causes?

*C.* The

*C.* The sea has a regular, uniform, and periodical motion; this is caused by the *tides*. After a continual flux of about six hours it is flood tide, the sea seems then to rest for a quarter of an hour, and then begins to ebb or flow back again for about six hours, in which time by the water sinking, the rivers resume their natural level, and former course.

*E.* What is the cause of the tides?

*C.* They are caused by the attraction of the sun, and more particularly of the moon; when the moon is nearest to the earth, or as the astronomers say, in conjunction with it, the tides rise the highest, and when she is farthest off, or in opposition to the earth, they are the lowest.

*E.* What is a spring tide?

*C.* It happens by the sea being raised in certain places many feet above the natural level, at the new and full moon, when the sun and the moon are in conjunction, that is, are nearest to each other.

*E.* What

*E.* What is a neap tide, and when does it happen?

*C.* It a low tide, and it happens when the moon is in her quarters; and of course in opposition to the sun. These were the laws imposed upon the ocean at the creation of the world, and they have continued in full and undiminished force to the present hour.

*E.* Are the tides the same in all places?

*C.* No: they are influenced by the depth or shallowness of the sea, or the obstructions of shoals or straits: the tide flows with great strength in the English channel, and the German ocean; but in the Mediterranean and Black Sea, there are no apparent tides. The highest tide known in England is, I believe, in the river Wye at Chepstow-bridge, in Monmouthshire, where the water has been observed to rise more than 50 feet.

*E.* If the sea can rise so high, does it not sometimes gain upon the land?

*C.* A struggle for empire is constantly kept

kept up between the sea and the land, and in some places the one not only gains, but keeps what the other loses. Dunwich, a town in the county of Suffolk, once three miles from the sea is now nearly destroyed by its incroachments: of its eight ancient churches, not one is left, and the beach dividing the church-yard of the largest, has exposed to view the graves of its ancient inhabitants. An inundation which happened in the reign of Henry I. is said to have covered the estates of Earl Goodwin, now known by that dangerous bank opposite to Ramsgate, called the Goodwin Sands. The town of Aigues Mortes, not far from Montpellier in France, was a sea-port in the reign of Louis I. but the sea has since retreated to the distance of four miles.

*E.* At the beasts that move upon the earth, or the birds that fly in the air, I am not much surprized; because they live in the same element that man does, but the fishes that live either in fresh or salt water, ex-  
cite

cite my wonder, for how can they breathe in the water?

*C.* The presence of air is as necessary to them as to any other animals, and that they enjoy the full use of it, and must necessarily die if deprived of it, has been proved by experiments. They breathe by means of their gills, which supply the place of lungs.

*E.* How can they move in the water?

*C.* The water to them is as the air is to us, and very easily gives way to their motions. Their forms enable them to pass through the water with ease and swiftness. We imitate their shape in the construction of boats and ships, yet the course of a vessel moved on by the briskest gale, is tardy in the extreme compared to the velocity of the finny race. The flight of an arrow is hardly more rapid than the motion of a salmon. Every part of their bodies, particularly their fins, air bladders, and tails assist fishes in cutting their way through the yielding fluid.

*C.* We

*C.* We have often conversed upon the subject of swallows, and other birds of passage, but I do not remember we ever talked of that equally curious part of natural history, which relates to fishes of passage.

*E.* To what particular kinds do you allude?

*C.* The most remarkable are the mackerel, the herring and the pilchard. They arrive at stated seasons upon our coasts, sometimes with such punctuality, that they have been observed to return in succeeding years in the same week, and even on the same day of the month.

*E.* Whence do they come, and why do they leave the places where they were bred?

*C.* Herrings and pilchards are found in the greatest quantity in the high northern latitudes near the polar circle. Their immense numbers are supposed to make their removal necessary, and like swarms of bees issuing from the parent hives, they proceed in search of new settlements. Their arrival  
upon

upon our coasts is announced to the fishermen by the appearance of their different enemies of the sea and air. Their shoals discolour the sea, and are often some miles in length. In fine weather when the sun shines, they reflect a variety of beautiful colours, and the water appears like a field bespangled with azure, purple and gold. Although the quantity of pilchards caught at a single draught sometimes amounts to fifteen hundred barrels, yet this makes no visible decrease of their numbers.

*E.* What an advantage it is that these fishes come to invite the fishermen to catch them, for if they remained in the places where they were bred, they could not be caught at all.

*C.* If they did not quit their remote recesses among the ice; if they sought the depths of the sea instead of the shallows; if they did not swim nearly upon the surface instead of diving to the bottom, they could not be caught, at least not in such great numbers; and if they were not so nume-

rous



rous, they would not repay the labour of the fishermen. Such fishes as afford wholesome food to man approach the shores; many others, either hurtful or useless, constantly live in the deep. Such evident marks as these of the goodness of the Creator to mankind, cannot escape your attention.

*E.* Before we return home, I wish to make a collection of shells.

*C.* You have already procured from the fishermen of Scarborough some fine specimens of the *chama* and the *tellina* kinds; but you cannot procure many more here, as the most beautiful are brought from distant seas. The Red Sea abounds with shells of all kinds: many of very rich colours are found between the tropics, where the heat of the sun has a similar effect upon them, as on the birds, and gives them a peculiar lustre and brilliancy of colours. The sea-coasts of Asia furnish pearl-oysters and scallops; the shores of Malabar abound with a species of beautiful snails; Japan produces many bivalves, or shells

composed of double pieces, and the limpet whose radiated form resembles the head of an umbrella, is found near the island of Cyprus. I will carry you to see a collection of shells, where in addition to specimens of such as I have mentioned, you will find others as curious, such as the cowry with leopard spots, the admirals, the numerous echini, the nautilus, the Guernsey snail, the Ethiopian crown, the Panama shell, the mother-of-pearl, the porcelain, the parroquet shell, the Venus heart cockle, the ducal mantle pecten, and many others. You will likewise see some very curious fossils there.

*E.* What are fossils?

*C.* A fossil means in general any thing dug out of the earth, whether at first produced there as metals and stones, or some foreign substances placed in the earth by some extraordinary means, as a flood, or an earthquake. Of this latter kind, many are the spoils of the ocean, such as shells, the teeth or bones of fishes, and complete fishes. All these are found in a petrified

state, that is, changed to stone, on the tops of mountains, in quarries of stone, and beds of gravel and chalk far remote from the sea. These cannot be, as some superficial naturalists imagine, *lusus naturæ*, that is, the mere sportive productions of nature, for if fossil shells and fossil fishes are examined with the least attention, we shall be convinced they are exactly like shells and fishes found in the ocean.

In the Isle of Sheppey, in Kent, infinite numbers of these curiosities have been dug up. That place forms a kind of cabinet of nature, containing specimens collected from the most distant seas, and amassed there, most probably, at that awful era of the world, when water was made the instrument of the divine displeasure, and the guilty race of men, with the exception of righteous Noah and his family, were destroyed by the general deluge.

*E.* If it was possible to walk with safety at the bottom of the sea, what curiosities should I find there?

*C.* If we were able to do this, we should no doubt find it in many respects like the land. It is varied by cavities, rocks, and mountains, inhabited by animals suited to their respective abodes. The bottom of the Red Sea is a forest of submarine plants and beds of coral, formed by insects for their habitation; and in other seas, madrepores, millepores, sponges, mosses, and sea mushrooms abound. The bottom of the sea on the coast of America is covered with vegetables, which are the food of turtles and other animals.

Could you realise the fables of antiquity, by being transformed into a Nereid, or Sea-nymph, and traverse the caverns, grottoes, and recesses at the bottom of the ocean, how great would be your astonishment! There the sublime processes of Nature are carried on—there the tides and currents that flow beneath the earth have their sources; and myriads of animals, vegetables, and minerals, unknown to man, exist and answer the purposes of their creation.

*E.* Such

E. Such researches, were it possible to make them, would certainly gratify my curiosity; but you have said enough to convince me of the wonders of the great deep, and the benefits mankind may draw from it. How very happy are we, whom the sea at this time protects from the invasion of the French?

C. The conviction of this happiness should be a motive to excite our gratitude to *Him*, who sets bounds to the ambition of man, as well as to the advances of the ocean. Much do we owe to the valour of our sailors, so often manifested in our defence; but our debt of obligation for our *continued* safety cannot in any due degree be discharged, unless we ascribe all honour and praise to Him whose protection does not depend upon the frail and perishable arm of flesh—to Him who has begirt our island with this never-failing rampart, and who tells us by the sublime voice of Nature, as often as we hear the waves either gently murmur, or tempestuously dash upon any part of our shores,

BRITONS,

BRITONS, be PIOUS, LOYAL, and UNITED, and YOU SHALL BE FOR EVER HAPPY AND FREE.

As the Colonel soon found benefit from bathing, and drinking the waters of Scarborough, his stay there was short. Emily attended him with all the anxiety naturally arising from her tenderness and affection. She returned to Lorton House, rich in sketches, shells, and sea-plants, and anticipated the pleasure of entertaining her aunt with an account of all she had seen; but nothing made her feel so much satisfaction on reaching her native place, as the thought that her father's recovery would enable them to continue the enjoyments of their retirement, among the greatest of which she reckoned the pursuit of her studies, and the improvement of her mind.

## CHAP. XV.



### THE STARRY HEAVENS.



### CONVERSATION VII.

NOT long after their return from Scarborough, Emily took a walk with her father upon the banks of Keswick Lake. The weather was delightful, the air balmy and soft, and the breezes gently agitated the leaves of the silver-barked birch trees, that grew from the fissures of the rocks. The sun was sinking below the horizon, and the tints of evening began to obscure every object. The water-falls, unperceived during the day, were now heard to give various sounds, some near, others more remote. The  
long



long shadows of the mountains were soon after projected far into the water, which presented a smooth and dark surface, spangled with the reflected stars. As the full moon rose in cloudless splendour, its light first touched the summits of the mountains and woods, and as it ascended higher in the heavens, poured a soft and silvery brightness over the calm and unruffled bosom of the lake.

“ You are very silent,” said Emily to her father; “ I wish to know what you are thinking of while you look so attentively at the heavens.”

“ I am admiring,” said the Colonel, “ the glorious appearance of the moon and the stars, and my admiration is succeeded by ambition and curiosity. I wish to soar on high, and visit the moon and some of the more distant orbs of light, and to see what are their inhabitants and productions. But as I am convinced of the impossibility of taking such a flight, my mind descends to thoughts more suited to my accustomed habits

bits and feelings. Your presence adds greatly to the pleasure I derive from this prospect: were you absent, I should wish, ardently wish for your company to enjoy this grand display of Nature with me.

*E.* Why do the starry heavens attract so little attention from people in general?

*C.* Because such an appearance is common. If there was such a night as this only once in the course of a person's life, every one who enjoyed the faculty of sight would be alive to the display of its beauty. All would then be duly impressed with the conviction of the power and the wisdom of the great Creator: they would be fully sensible of his immediate presence diffused through this his magnificent palace of the universe, of which the depths of azure form the circuit, the myriads of stars are the luminaries, and mankind are permitted, by especial favour, to be the spectators.

*E.* As we are at so great a distance from the heavenly bodies, is it in the power of men to know any thing *certain* concerning them?

*C.* Those

*C.* Those who are ignorant of astronomy may suppose that all that has been written upon the subject is nothing more than ingenious conjecture. There is however a fact which will convince you that astronomers proceed upon the true principles of science, that is, rightly explain the laws of Nature, when they instruct you as to the sizes, motions, and distances of the largest and most conspicuous of the heavenly bodies. I allude to the exactness with which they calculate eclipses.

*E.* What is an eclipse?

*C.* An eclipse means a failure, or want of light. Eclipses depend upon this cause—all dark bodies when exposed to a light ore, as for instance to the sun, cast a shadow behind them, just as a ball does placed upon a table near a candle. If astronomers can foretel when eclipses will happen, ought you not to give them credit for their knowledge of other facts which belong to their province? And that they can do this, a common almanack may convince you; for you will

will there observe all the eclipses, both of the sun and the moon, that will happen in the course of the year, distinctly mentioned, and the days and hours very exactly stated, as to their beginning, continuation, and end, and how much of the body of the sun or the moon will be darkened.

*E.* What is an eclipse of the sun?

*C.* An eclipse of the sun happens when the sun's light is so cut off by the moon, that to any part of the earth the sun appears to be partly or wholly covered by a shadow.

*E.* What is an eclipse of the moon?

*C.* An eclipse of the moon happens when the globe of the earth passes between the sun and the moon, and the moon falls into the earth's shadow; and as she has no light of her own, she suffers an eclipse, in consequence of the sun's rays being intercepted, or cut off.

*E.* Do eclipses happen very often?

*C.* In any year the number of eclipses, both of the sun and the moon, cannot be less than two, or more than seven; the usual  
number

number is four, and it is very uncommon to have more than six. The sun is more frequently eclipsed than the moon, and yet more eclipses of the moon are visible, than of the sun.

*E.* Ought we not to think ourselves much obliged to the astronomers for the notice they give us of approaching eclipses?

*C.* Certainly; for before the causes of such appearances were discovered, they were beheld with terror and dismay. The knowledge which enables the astronomers to calculate them, forms one of the great distinctions between civilised and barbarous nations.

*E.* Can you give me an example of this distinction?

*C.* I can—you have heard me talk of the great Christopher Columbus, who discovered America. In the course of one of his voyages, his ship was driven by a storm to the coast of Jamaica, and he was reduced to distress for want of provisions. On being refused supplies by the barbarous inhabitants of the island, he told them, that the Deity whom  
he

he worshipped was so angry at their inhumanity to him, that he would shortly punish them with a plague; and as a proof that what he threatened was certain to happen, the moon would be darkened at a particular hour the next night. The truth was, Columbus, by his skill in astronomy, knew that a lunar eclipse would happen at the time he mentioned. It accordingly took place, and the people were so terrified that they brought him all kinds of provisions, and entreated him to appease the wrath of his Deity, and supplicate him to restore the light of the moon.

*E.* In what else does astronomy instruct us?

*C.* In the knowledge of the solar system. By this system I mean the established order of that part of the creation which relates to the sun, and the heavenly bodies that move round him. The sun is fixed in the centre of this system, and the planets, or moving stars, with their satellites, or moons, move round him in different times and at different distances.

*E.* Do

*E.* Do you say the sun is fixed? Does he not move, as he appears to do?

*C.* The sun has a motion upon his own axis, and that has been discovered by observing that the spots on his surface change their places. The earth moves round the sun, and not the sun round the earth.

*E.* Be so good as to explain to me the motion of the earth.

*C.* The earth has two motions, one upon its own axis every twenty-four hours, which causes the succession of light and darkness, and of day and night; and another round the sun in a little more time than 365 days: It comes to the same place in the heavens again in that time, and so completes the year. This motion of the earth round the sun causes the different lengths of the days and nights, and of course of the different seasons of the year.

*E.* If the sun does not move round the earth, why do we say that the sun *rises* and *sets*?

*C.* When we use these words, we express the



the common notions of mankind, and not the true nature of things. Astronomy teaches us to distinguish reality from appearance. This appearance will be the same to us whether the sun move round the earth, while the earth stands still, or the sun stands still, and the earth moves on its axis the contrary way to that which it appears to move.

*E.* I cannot clearly conceive this: give me some example that will assist me to understand you.

*C.* Do you not recollect when we were returning from Scarborough, and our chaise was driven very rapidly along a level road, you said the trees and hedges appeared to move the contrary way to that we were going; and when we have been sailing upon the lake in smooth water, have not the shores appeared to move from us, and not we from them?

*E.* Our real motion then in the carriage and the boat, I suppose, is intended to represent the real motion of the earth; and the apparent motion of the trees and the shores  
to

to represent the apparent motion of the sun. These instances greatly assist me to correct my former error. Is the sun a very large body?

*C.* It is computed to be more than a million times larger than the earth; it would therefore be absurd to suppose that the former moved round the latter. You might as well imagine that a millstone moved round a pebble.

*E.* How many planets are there in the solar system?

*C.* There are seven, and they are called Mercury, Venus, the Earth, Mars, Jupiter, Saturn, and the Georgium Sidus. I name them in the order of their distance from the sun. Mercury is the nearest, and the Georgium Sidus the most remote. These planets are in themselves opaque, that is, dark-coloured bodies reflecting the light of the sun, which makes them shine with more or less splendour.

*E.* Are there any other bodies belonging to the solar system?

*C.* Eighteen

*C.* Eighteen have been discovered : they are called Satellites, or Moons. The most conspicuous is our Moon, which moves round the earth in something less than twenty-eight days : four move round Jupiter, seven round Saturn, and six round the Georgium Sidus. They move round their respective planets in the same manner as the planets move round the sun, from west to east ; except those of the Georgium Sidus, which appear to move in the contrary direction.

*E.* Were the antients acquainted with the solar system ?

*C.* It was known to Pythagoras, an eminent Grecian philosopher, who lived 500 years before Christ ; and it was revived by Copernicus, a Prussian astronomer, who flourished in the 15th century : in honour of him it is frequently called the Copernican System.

*E.* What are Comets ?

*C.* They are stars of various sizes, with long bright tails, resembling a bluish flame.

*E.* Are there any that belong to our system ?

*C.* Several have been observed both in antient and modern times. They move very irregularly, and with inconceivable swiftness round the sun, and they cross the orbits of the planets in all directions. Their periodical times, that is, the time in which they return to a given place, is very difficult to be known. Dr. Halley, however, a great astronomer of the last century, calculated the time when one of them would return, and the event agreed very nearly with his calculation.

*E.* Do any other heavenly bodies, besides those we have mentioned, move round the sun?

*C.* No: the other heavenly bodies are called Fixed Stars.

*E.* What is the nature of the fixed stars?

*C.* As they shine with their own light, they are supposed to be suns, and that each is placed in the centre of a system, in which planets revolve round them as ours do round the sun.—Imagine, for a moment, that we could soar on high, as I was wishing to do  
just

just before we began this conversation, and we were placed as near to any one of the stars, as we are now in the earth to the sun ; that star would appear as near to us as the sun now does, and our sun would appear no larger than a fixed star. Every star therefore may be considered as the sun of a system, consisting of planets governed by laws, and revolving round their centre with regular motions, and invariably keeping the tracks marked out for them, like the planets of our system.

*E.* This is wonderful indeed, particularly as the fixed stars appear to be innumerable. Look how many there are ; I think there are thousands, nay millions, of different sizes.

*C.* You are greatly mistaken ; for the most accurate and keen-eyed astronomers have observed, that not more than a thousand stars are visible at one time to the naked eye. Many more indeed have been brought to view by the assistance of telescopes, and the greater the magnifying power of such glasses is, the greater is the number discovered.

Dr. Herschel, whose application to astronomy has been incessant, by the aid of his telescopes of very great magnifying power, not only discovered the Georgium Sidus and its satellites, but has ascertained, that the whole luminous track in the heavens, commonly called the *Milky Way*, consists entirely of stars, and that their number cannot be less than fifty thousand. Huygens, an eminent astronomer, carried his ideas so far with respect to the probable existence of undiscovered stars, as to think there may be stars at such an inconceivable distance, that their light has not yet reached the earth since its creation, notwithstanding the swiftness of light, which flies a million of times after than a cannon-ball. I cannot form, nor endeavour to convey to you a more sublime and astonishing idea than this, of the power, wisdom, and goodness of the Almighty, extended to numberless systems of worlds placed in the immense regions of space.

*E.* As the universe gives us such an enlarged notion of the greatness and the power

power of God, does it not make mankind appear very humble, and too mean to be worthy of his care? Does not the Psalmist say, *I will consider thy heavens, even the works of thy fingers, the moon and the stars which thou hast ordained: What is man that thou art mindful of him, and the son of man that thou visitest him?*

C. This reflection is useful to abate our pride, and to teach us humility; but it is far from the intention of the Psalmist to prove, nor is there reason for concluding that we are too insignificant to engage the attention of the Almighty. For supposing millions of worlds to exist, and every one of them to be full of inhabitants, still we have sufficient proofs afforded to us in the order and regularity with which all things are conducted in this our world, in our desire of knowledge, and the means afforded to us of acquiring it; in the comforts allowed to us in this life, and the assurance conveyed by Revelation of a better world to come, to be satisfied that we partake, in common with the rest of created beings,



beings, the bounty and the care of the Almighty.

I hope, my dear Emily, I have said enough to divest your mind of the notions which the vulgar are apt to entertain of the stars, as if they were only little lights placed in the heavens to catch the eyes of a few accidental spectators.

*E.* From all you have said I am certain that astronomy is a noble study; I am eager to know more of it.

*C.* What I have told you is very superficial and imperfect, and by no means does justice to the subject. In order that you may enter more fully into the spirit of it, we will read Fontenelle's *Pluralité des Mondes*, and Ferguson's *Astronomy*: they are the easiest and the pleasanter books of the kind I know.

During this conversation, Emily, leaning upon her father's arm, moderated his pace by her own slow steps, and they both frequently paused, in admiration of the moonlight beauties of the prospect, where all was calm, solemn, and delicious.

As

As they were returning with more haste—in one of their intervals of silence, on a sudden a clarinet was heard, and the notes of a wild and plaintive tune saluted their ears. The echoes caught the delightful sounds, and repeated them from different rocks; sometimes they swelled full in the breeze, and while they were listening to some notes that were dying away in the distance, others, nearer and louder struck their attention. The scene appeared like the effect of enchantment—so indeed did the music: it resembled the island of Prospero, and his attendant Ariel warbling “sweet airs.”

The modulation of the instrument was so fine and varied, the tones so clear and melodious, and the pauses so well managed, that Colonel Lorton declared he had never heard more affecting music. Emily was motionless, and silent—for what was her surprise, when she recognized the very same air Edward Marriot had often played at Lorton House, and she had commended: to complete her astonishment, it proceeded from nearly the same

same place—a small opening between the mountains, whither she had been conveyed after her escape from the imminent danger of a watery death.

The coincidence of circumstances very forcibly struck her mind—and what, thought she, if this musician should be my preserver himself, and how can I fail to entertain and encourage an idea so flattering to my wishes?—She was right in her conjecture, for Edward during many a fine evening had frequented the memorable spot, and took this method of cherishing the sweet remembrance of her, whose image was engraved on his heart.

## CHAP. XVI.

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—— ——— She would sit, and tell
Of shadowy ghosts, that glide the church-yard path,
And scare the school-boy—of the death-bed call
Heard by the fell assassin—of blue flames
Seen in the lonely tower at eventide ;
Till her pale auditors with panic chill'd,
Dar'd not to look askance ——— A.

~~~~~  
**A**BOUT this time the attention of the family at Lorton house was directed to an incident which gave rise to an interesting conversation. Mrs. Mapleton remarked to her brother, that none of their servants for the last evening or two, would go alone into any of the rooms in the house, but two or three always went together, and they all seemed, the men as well as the women, to be in great fright and agitation. The cook-maid appeared to be more alarmed than the rest: and Mrs. Mapleton,

pleton, wishing her brother to hear what cause the girl had to assign for her strange alteration of behaviour, called her into the parlour; and the account she gave, with much hesitation, and a faltering voice, was as follows :

“ I was sent,” said she, “ on an errand to Dr. Marriot’s, and was kept there so long, that I was obliged to return home alone, a little before it was quite dark: just as I had passed through the church-yard, I thought I heard a noise behind me, and on looking back, I saw a most terrible sight indeed—it was a ghost with large flaming eyes moving slowly towards the church door: I was so terrified, I hardly dared to stir or breathe; but at last I ran about a hundred yards, and then ventured to look back, when the whole inside of the church appeared to be in a blaze of fire. As soon as I came home, I told what I had seen to my fellow-servants, and they all said, that what I had seen could be nothing else but farmer Davis’s ghost, that cannot rest in the grave, because,

because, cruel wretch as he was, he beat his poor plough-boy to death. I assure you, dame Rogers told us, he has often been seen in that place. I hope, Sir, you will not be angry, but for my part, I would not venture to go alone again across the church-yard at night, no, not if you would give me a purse of gold."

Had Colonel Lorton or his sister supposed the cook-maid would have related such a story, they would on no account have allowed her to do so, when Emily and Fanny were present. Both of them listened to every word she said with fixed attention: at first they surveyed her with astonishment; at the end of her narrative, Emily was standing close to her father, with her arms thrown around him, and the trembling Fanny stood near Mrs. Mapleton, and concealed her face.

"Well," said the Colonel, laughing, "this is a terrible adventure indeed; why, cook, how came the ghost not to fly away both with you and the church: but I suppose  
you

you would have been rather too heavy for him to carry. Now what will you say, if I explain the whole mystery. Take my word for it, what you saw was only the Doctor walking across the church-yard with his lantern in his hand, and what you mistook for the church in a blaze, was nothing but the light of the lantern shining through the windows, while the doctor was walking in the church. That you and the other servants may be free from any more alarms, and have the laugh completely turned against you; I will take a walk to the doctor's house, and clear up the whole wonder."

The colonel went there; and in a short time returned, fully confirmed in his conjecture. The truth was, the doctor according to custom, had been taking one of his evening walks in the church, and thinking it would soon grow dark, carried his lantern ready lighted in his hand.

Tranquillity was thus in a great degree restored in the kitchen, but the mind of Emily was disturbed; she had indeed no  
longer



longer any doubt as to the true cause of the late alarm among the servants, yet the various tales she had heard from them, occurred to her recollection, and she ventured to say, "Pray, dear father, tell me the reason, why so many stories are told of ghosts and apparitions?"

"Various causes," said the colonel, "may be assigned for their origin and circulation. Before the Reformation, the priests of the church of Rome endeavoured to support their falling credit by telling stories of false miracles, and supernatural appearances; superstition, bad consciences, and low spirits have added to their number; the impression of them has been deeply fixed in the minds of the ignorant and the timid, and their fondness for whatever is marvellous has induced them to circulate these tales, and deliver them down from one generation to another, clothed with additional circumstances of terror and dismay."

"One very great source of these tales is fear, which had you know such an effect upon  
upon

upon the poor cook as to make her transform the doctor into a ghost : another cause almost as fruitful is artifice—this prevails in cases where persons have recourse to some contrivance, and spread a false report, that they may without interruption carry on some bad practices ; and as I look upon this to be a mode of producing the *terrific*, against which you ought particularly to be put upon your guard, I will read to you from an ancient family manuscript, the story of an adventure that befel one of our ancestors.

The servants were all ordered to attend in the parlour, and the Colonel began as follows :

“ Some centuries ago, when the spirit of romantic enterprize fired the breast of every gentleman, as much as superstition and terror haunted the minds of the lower ranks of society, Sir Martin de Courey, a pious and brave knight, who had obtained renown at the battles of Creci and Poitiers, was travelling towards the north of England, attended

tended by several domestics, charged with important dispatches to king Edward the third. After a tedious journey through a wild country, he reached a small village near which was an antient castle. He inquired in the village, if he could be accommodated with entertainment and lodging in the castle. "Sir knight," said a hoary-headed cottager, "you must not think of sojourning there, the place has been long uninhabited, and no one ventures to approach nearer to it, than the draw-bridge; for strange noises have been heard to proceed from thence by night, lights have been seen moving along the windows, and the place is certainly haunted by evil spirits; they wander about the great rooms, and in the dark and vast dungeons under them, where it is said they chain and torment all rash intruders upon their deeds of darkness."

"Good Friend," said Sir Martin, "I know no fear, because my conscience reproaches me with no crime. I am a true Knight, and I hope a true Christian; curious and eager  
have

have I been from my childhood to converse with unembodied spirits, if such abide here or elsewhere. I am therefore resolved to pass this night in the castle, whatever may be the issue of the adventure."

The knight commanded his servants to attend him with wine and candles, and desired the old cottager to lead the way. "To the castle yard will I attend you full readily," said he, "but not a step farther: I will not so much expose myself to the anger of these spirits, as to be guilty of rashness like thine."

They ascended the hill upon which the castle stood, and passed through the first gate into the court-yard, which was overgrown with spire grass and weeds. They passed over the draw-bridge; under it appeared the dark and deep water of the moat, which surrounded the castle. As they were proceeding to the second portcullis-gate, the moon before obscured by clouds, shone clearly, and shed its light upon the lofty towers, and silvered with full splendour the  
long

long line of grated windows of the castle-hall, while the broken arches and walls nearest to them remained in deep shadow. They advanced up a flight of steps to an immense door, plated with iron, which grated harshly on its hinges as they with difficulty opened it. They entered the great hall, and by the light of the torches they surveyed its ample space, the roof was raftered, the fire-place was of very wide extent, over it were hung coats of mail, and on the walls were arranged corselets, spears, and helmets: under the windows stood long tables, where the lord of the castle had in old time been accustomed to feast his knights and vassals: there was a gallery formerly the station of the harpers and minstrels, but now vanished was the banquet, and mute was the harp; all was silent and gloomy as the grave.

When they advanced to the upper end of the hall, the servants of Sir Martin were startled at seeing two gigantic forms of men in complete armour standing in niches: Sir Martin, nothing daunted, drew his sword,

and on advancing nearer, discovered the one to be a statue of Guy Earl of Warwick, who slew Colebrand the Dane, in single combat; and the other was Sir Hugh Casfareo the Knight of the Forest of Inglewood, who subdued four Caledonians of redoubtable prowess. They then entered a room, formerly the private apartment of the lord of the castle; the furniture consisted of an antique ebony table, and high backed chairs, curiously carved; pictures of old warriors and ladies, mouldering in their frames hung around. Sir Martin ordered a fire to be lighted in this apartment, the candles to be placed upon the table, and bade his servants return to the village.

He heard distinctly the sound of their retreating footsteps, and the harsh grating of the ponderous door as they shut it after them, till at last all was silence. He then laid his sword upon the table, took out his mass book, and fervently repeated his vespers. He could not however bring his mind into a state of perfect composure, but walked  
about



about the room. As he grew more and more restless, he took a candle to examine the objects around him, and discovered a pair of folding doors; on opening them he saw an apartment lofty, spacious, and grand, hung round with rich tapestry much faded by length of time. On one side of the room was wrought the death of St. Edmund the king and martyr, who was basely slain by the Pagan Danes, near Framlingham castle, in Norfolk. His pallid head lay at a distance from his body, and the blood seemed to be flowing in a fresh stream. Opposite this was curiously wrought the story of Don Orlando the Spanish knight, and his mistress the false Isabel of Arragon. The knight in complete armour was sitting in despair at the tomb of Isabel, to whom he had plighted his love, before he went to the Holy Wars; her corse, beautiful even in death, was laid at his feet; and the fatal dagger was fixed in her snowy bosom. At a distance was the body of his rival Almida the Moor, whom Don Orlando had slain in



single combat. Each of these pieces of tapestry had explanatory inscriptions worked in large Gothic characters.

While Sir Martin was attentively looking at these tragical subjects, so deeply affecting to one in his peculiar situation, he heard a rustling noise at one of the windows; on turning round he perceived, though indistinctly, on the outside of the window two lofty and dark figures bending backward and forward—he stood firm, and demanded who was there, but no answer was returned—all was profoundly silent. He then closed the beaver of his helmet, grasped his sword, and advanced with a slow pace, and just as he approached the window, the moon shone out brightly, and discovered these figures to be two tall trees waving in the wind. This incident confirmed his courage, and he smiled to think how alarmed his servants would have been, had they been spectators of this appearance.

As he returned through the room, he surveyed the tapestry again, the eyes of the  
figures

figures seemed to glare upon him, and yet was his heart unappalled; he stirred the embers almost expiring on the hearth in the small room, and then resolved to resign himself to sleep. For a short time he dozed, till the clock of the castle, with solemn, deep, and distant strokes at long intervals, sounded the hour of midnight, and awoke him. An awful silence succeeded, broken only by the hollow murmuring of the wind around the walls and battlements of the castle.

Sir Martin was at length startled by hearing, or thinking he heard, a distant noise which seemed to proceed from the farther end of the long tapestry room. It seemed like the clanking of chains, and such it really was, and the sound of feet strongly and firmly treading, announced the approach of some one. And now Sir Martin, the adventure began to assume a serious appearance, and required the utmost exertion of thy intrepidity to support thee! The folding doors flew open, and a lofty figure of a knight  
clothed

clothed in complete armour appeared, holding a blazing torch in one hand, and a heavy chain in the other; his head was covered with a helmet surmounted by a black waving plume of feathers. The figure advanced towards Sir Martin, then stopped, but spoke not a word.

Sir Martin rose from his seat, and in a firm tone demanded, in the name of the Holy Virgin and St. George, what cause brought him there. The figure waved his torch, pointed it to the place from whence he had come, made signs for Sir Martin to follow him, and then slowly turning round, stalked away. Sir Martin grasping his sword in his right hand, took a candle in his left, and obeyed. The figure led the way with slow steps; but still he spoke not a word. When he came to the end of the tapestry room, he opened a secret door, and Sir Martin followed him down a flight of wide and winding stairs. They then came to the end of a long vaulted passage, and all on a sudden his mysterious guide disappeared. Sir Martin

tin sunk down through a trap-door, and on recovering from a slight fall, he found himself in a large vault well lighted by lamps—and in the power, not of spectres, apparitions, or supernatural beings, but of a number of stout and fiercely looking men, of black and dismal aspects, who instantly surrounded him, and threatened him with death. His great soul meditated resistance, but what could one knight do when opposed to such numbers?

“Rash stranger,” said their leader, “in defiance of the measures we have taken to deter all persons from coming hither, thou hast dared to violate this retreat, in which we carry on our occupation of coining, and so prepare, instantly, to suffer for thy folly.”

Here he paused, and Sir Martin obtained permission to speak. “Gentlemen,” said he, “my conduct in coming to this castle may make you think me presumptuous and designing, but I assure you upon the sacred word of a true knight, I promise to keep this adventure a secret; so do not, I conjure you,

you, commit a crime by putting a man to death, who never had the least intention to injure you: should you take my life, consider the consequences of a deed not only cruel, but impolitic in the extreme. I am the bearer of letters of great importance to the king, which I am bound to deliver in person: I have many trusty servants in the village, they will make the most diligent search after me, and at last this place and you will be discovered; what the consequences will certainly be, as you may easily guess, I need not describe."

The argument of the knight prevailed; and the coiners agreed to trust to his promise, after having made him swear by the Holy Evangelists, that he would relate the most terrible account of his adventures in the castle. They then conducted him courteously back to the tapestry room, and as soon as the day dawned, he returned to the village, and assured the people he had seen such things as were too frightful to describe.

Some

Some years after this adventure, as Sir Martin was entertaining a party of friends in his own castle, he was informed a stranger had brought him two fine horses, and requested leave to speak to him—but refused to enter the castle. He went out, and the stranger, whose voice he thought he had somewhere heard before, informed him, that the persons, who had sworn him to secrecy in the haunted castle, returned him thanks for having kept his promise, and now released him from it, as they had quitted the castle for ever. “I am the person,” continued he, “whose office it was to terrify every one who came to pry into our secrets, by dressing myself in complete armour, and appearing in the tapestry room. In the name of my companions I beg your acceptance of a present of horses as a proof of our gratitude.” He had tied the horses to a tree, and as soon as he had ended his speech, galloped away, with the greatest speed.

Sir

Sir Martin then returned to his impatient friends, and related the particulars of this singular adventure. They warmly congratulated him on the proof he had given of undaunted courage, and his noble triumph over popular superstition.

“My courage,” said he, “is greatly confirmed by a sure confidence in my great Creator. I supplicate his guidance by prayer, and I endeavour to deserve his protection by a holy life. If the world was as much under the control of spiritual Beings, as the vulgar christians of this age imagine, still I should be confident they must act under the direction of the Almighty ; and that he will either avert every mischief they meditate against us, or will cause whatever evil they may be permitted to inflict, to turn to our advantage.”

The Colonel read the foregoing narrative in a very serious and impressive manner. At first the eyes of Emily and Fanny were fixed steadily upon him, and they scarcely ventured



ventured to move : towards the conclusion they felt more at ease, and their eyes brightened with their accustomed cheerfulness. The servants showed various degrees of anxiety, fear, and surprize. No one was more attentive than the cook-maid. She screamed at the description of “ the clanking chains,” and listened with wild amaze to the account of “ the clock striking twelve,” and the appearance of “ the tall armed figure with waving plumes, who spoke not a word.”

Emily, when asked what she thought of the story, ventured to say, with a face suffused with blushes—“ That Sir Martin was too curious, but she was glad, very glad indeed, as he was so good and brave, that he escaped from the old castle without injury.”

## CHAP. XVII.



“There is not a more promising sign in a young person, than a readiness to hear the advice of those whose age and experience qualify them for judging maturely.

“Life is a journey, and they only who have travelled a considerable way in it, are fit to direct those who are setting out.”

BURGH'S Dignity of Human Nature.



THE next time the Lorton and Marriot families met, the Colonel related what had passed, and favoured Dr. Marriot and Edward with the perusal of the story of Sir Martin, and the haunted castle. They expressed great approbation of the method the Colonel had taken to divest his family of their terrors with regard to ghosts, and the  
Doctor

Doctor highly applauded the religious turn given to the conclusion of the narrative.

“The frequent visits of the two families now tending towards some interesting explanations, were interrupted by the departure of Emily to London.

Mrs. Wilson, a distant relation of her mother, who, as has been before hinted, had lent the Colonel a sum of money for the improvement of his estate, earnestly requested her company to pass some time with her in town. The reason she urged was, that she wished to strengthen her connection with his family, for which she professed a great regard, and was very desirous to give Emily the advantages of completing her education, and being introduced into such society as she had no opportunity of seeing at home. The Colonel thought this visit likely to prove highly advantageous to his daughter in all these respects; and as he was under such obligations to Mrs. Wilson, he was anxious to accede to her proposal, particularly as Mrs. Mapleton concurred with him in opinion.

nion. He wrote to Mrs. Wilson, to express his ready acceptance of her offer, not suspecting, as he had heard little of her mode of life, for a considerable time, that she had made a great progress in dissipation.

“ I am going,” said Colonel Lorton to Emily, “ to give Mrs. Wilson the greatest proof of my confidence, by placing you under her care. I well know, that at present for my sake, and very soon for your own, as she cannot be insensible to your merit, she will render you every act of kindness;—but there are attentions which she is unable to pay to you.”

“ With respect to manners, and all the exterior polish of fashionable life, you cannot have a better instructor; but as I am apprehensive of her neglect of what I deem far more essential to your future comfort and happiness, I must endeavour to supply the deficiency, and attend to the moral discipline of your mind. I must keep you upon the alert, my dear Emily, as I used to do my regiment. There must be vigilance to prevent desertion,  
and

and occupation to exclude idleness—we must take care to guard against that insidious, subtle, and insinuating enemy, an excessive love of Pleasure, and all will be well.—Suppose we agree to keep up a regular correspondence?”

“ Nothing, my dear Sir,” said Emily, “ will give me more pleasure: and from the variety of objects I shall see, and the numerous parties into which I shall be introduced, I think I shall not want subjects to entertain you.”

“ In my letters to you,” said the Colonel, “ it will be my endeavour, in conformity with the former course of your education, to strengthen your religious principles, to improve you in various branches of knowledge, and to fix your attention upon such topics as may enrich, refine, and enlarge your mind. I shall direct you to subjects rather useful than ornamental; and thus I shall enable you to lay up a valuable stock of wisdom and knowledge for future years; for should you *marry*, you will thus be better qualified  
both

both to communicate information to your children, and to be a judge of the instructions most proper for them to receive: or if you remain *single*, your hours of leisure, uninterrupted by the cares of a family, may be most pleasantly filled up by pursuing, to any extent you please, your progress in useful studies."

"Such pursuits, my dear father," said Emily, "will have every claim to my best attention, particularly as they will be endeared by your recommendation."

"Never forget," continued the Colonel, "the inestimable value of *Time*: it is a treasure entrusted to our care, and we are responsible to our great Creator for the use we make of it. Time once gone is lost for ever; and you may as well attempt to call back the rapid stream of the Greta, or stop the clouds now flying over Borrowdale, as recover the hours that are gone. The stream, the clouds, and the hours all move with a course we cannot control, and are all equally irrevocable.

"Look

“ Look upon every day as a blank leaf of a memorandum-book, given to you to fill up with notices of some useful, or at least some harmless employment; and remember that whatever you write in it, can never be blotted out. Take care therefore not to insert any thing that will excite the blush of shame, or the tear of regret. I hope you will read every one of these memoranda with pleasure fifty years hence, and you will do well to think now, in what manner you will then wish you had passed this prime of your life.

“ Above all things, my Emily, avoid *idleness*, for it is not only allied to folly, but to vice. Be assured too that it reduces a person to a very vexatious and even painful state: I never knew an idler who was not infinitely more perplexed and uncomfortable for want of something to do, than the diligent ever are when doing what they ought.

“ With regard to the *subjects* of your *letters* to me, I wish to leave them intirely to your own choice, in order that you may write



to me with spirit and pleasure, for I prefer half a dozen lines written from the heart, at the moment you are animated by some favourite subject, to whole sheets composed with reluctance, merely because you are under the necessity of corresponding with your father. Leave journals to sailors and travellers, and imitate Miss Byron, the heroine of Sir Charles Grandison, in every thing but her prolix details of minute occurrences."

"These kind expressions of your reliance on my judgment," said Emily, "I will endeavour to deserve. Upon whatever subjects I shall think of sufficient importance to communicate, I am resolved to write without reserve: for by concealing any circumstances, which it is my duty to impart, or by dressing them up in deceitful colours, shall I not forsake the path of truth, which your example as well as your instructions have always taught me to pursue? Shall I not forfeit your love, without which my life would cease to be an enjoyment?"

In the course of the conversation, Emily  
S discovered

discovered signs of dejection—"I am going," said she, "to London, into scenes of elegance and refinement; but educated, as I have been, in the country, and conscious of my slender abilities and attainments, I shall appear to great disadvantage among those girls, who have had every assistance to improve their talents, and are adorned with the most fashionable accomplishments."

"Take courage, my dear," replied her father, "and be assured, that among persons of sound sense, such unassuming simplicity of character, and desire to please, as you possess, will be sufficient recommendations to notice and esteem. Nor are you so deficient in accomplishments as your diffidence induces you to suppose; and if you should prove inferior to many ladies of fashion, who I have heard are finished painters, musicians, and dancers, you will have this consolation—as you neither challenge competition, nor demand praise, you will awaken no jealousy; since they will not consider you as a rival, they may be pleased to give you many useful hints as an admirer

of their talents, and a humble imitator of their excellence. The London ladies may boast of more showy attainments, but they cannot justly pride themselves upon instructions, which have objects in view superior to your own. Leave to them the ostentatious display of accomplishments, envy them not the fruits of forced cultivation, which only impoverish the soil of the mind, and make it incapable of producing future plenty. If I have pursued a right method with you, the propriety of my plan will be justified by the course of events, and the progress of time, when you will be placed in new situations, and be obliged to act for yourself; when prudence and resolution must be called into action, and you must practise the lessons you have been taught. If the Virtues go before, I shall be glad to have the Graces follow in their train; but the sacrifice by which their favour is to be obtained must not be made at the expense of principle, or by the neglect of any part of moral cultivation.

## CHAP. XVIII.



Tell how her manners, by the world refin'd,  
Left all the taint of modish vice behind ;  
And made each charm of polish'd crowds agree  
With candid Truth's simplicity,  
And uncorrupted Innocence ;  
Tell—how to more than manly sense,  
She join'd the softening influence  
Of more than female tendernefs.

Lord LYTTLETON's Monody.



As soon as Edward heard Emily was gone to London, considering himself as cut off, he knew not for how long a period, from her delightful society, vexation and sorrow took possession of his mind. Fortunately, the summer vacation was expired, and he found no inconsiderable relief from his feelings of unhappiness in change of place, and returning to his studies and his companions in the university.

When

When Emily arrived in town, she met with a very cordial reception from Mrs. Wilson. That lady was the widow of a rich merchant, who left her a very handsome fortune. In addition to an excellent house in town she had an elegant villa at Hampstead. She had married when very young against the consent of her parents, and unlike her cousin, Mrs. Lorton, in every respect except her social disposition, she had been spoiled by too much indulgence; she had been unchecked by those salutary restraints in the early part of life, which however irksome at the time, become ultimately invaluable benefits, as general experience proves, and every sensible person, who has submitted to them, is willing to acknowledge.

Fashion was the idol which Mrs. Wilson worshipped: she displayed all its excesses in her dress, furniture, and equipage, and her choice of the various articles she thought necessary to keep up her celebrity was often dictated by the most short-lived caprice. At one time the Mandarin, Seve, or Dresden porcelain

porcelain were all the rage—at another she affected to be patriotic, and asserted the superior excellence of British manufactures, and then her rooms were decorated with Worcester and Derby china. One day her dressing-tables, cabinets, and commodes, were all of satin-wood; on another, they were exchanged for rose, and the chairs and sofas lately covered with silk, were soon after enveloped in chintz. She was equally as mutable in regard to her carriages, the fashion of her liveries, and the choice of her lap-dogs.

Although she always rose very late, much time hung heavy upon her hands: she however contrived to get rid of many hours by her morning calls—that is, by driving from street to street, and hearing her footman thunder at the doors of her friends; but she would have been shocked at the awkward and embarrassing vulgarity of any one of their porters, had he told the truth, and informed her that his mistress was at home.

In short, since the time Colonel Lorton had last visited Mrs. Wilson, or heard much  
of

of her habits of life, she had made great progress in what she thought refinement. She was well versed in the language of polite affectation. She professed to be transported with joy if one lady came early to her house, and she was almost dead with fear that some disaster had happened if another arrived late. She bewailed Miss C.'s misfortune, because she had broke one of her bracelets; and as her grief was always in exact proportion to the rank of her visitors, she told Lady O—— she had been much distressed ever since she heard of her having lost an ear-ring at the Opera; and she assured the Duchess of S——, in the most sorrowful tone, she had been absolutely inconsolable, because some villain had run away with her Grace's lap-dog.

The evening, after Emily arrived in London, Mrs. Wilson gave a concert and supper, to which all her acquaintance, without any regard to their various ranks and situations in life, were invited. Her excessive vanity prompted her to attempt to rival entertainments



ments given by ladies of large fortune and high rank, to which she had once or twice been invited.

The incessant thundering at the door for some hours announced the arrival of the visitors; their carriages rattled through the square, and their servants thronged the hall. They consisted chiefly of those volatile characters, who are intigated by the reigning rage for society to go to every place, and know every person; who are gregarious rather than sociable, and often assemble for no other purpose than to gaze at each other, and ridicule the person who gives the party.

Mrs. Wilson's company was as miscellaneous as the means adopted to entertain them were extravagant: they consisted partly of the acquaintance of her late husband, and partly of those she had made since her removal into her present more fashionable residence. They came from the east and the west ends of the town: there were merchants from Mark-lane, elbowing peers from Portland-place, city ladies and courtly countesses; misses

misses in their teens and antiquated maids; officers of the guards and captains of the Tower Hamlets; Bond-street loungers and Cheapside bucks. Such a crowd compressed into a small place changed the atmosphere of the apartments, and produced the climate of Calcutta in the meridian of London.

A month's preparation had scarcely been sufficient for the reception of these motley groupes: carpenters, cabinet-makers, confectioners, and cooks, had been busily employed to contribute their shares to this occasion; and half a year's income would have been insufficient to defray the whole expence, had Mrs. Wilson been so old-fashioned as to make the prompt payment of her bills; but so fond was she of having her name recorded in a tradesman's book, that she never paid, even for a pair of gloves, if credit would be a substitute for money.

Much good furniture had been exchanged for more stylish decorations of inferior use and value. Two apartments upon the ground-floor were laid into one, in order to give the  
appear-

appearance of a conservatory. Geraniums, laurels, myrtles and orange-trees were arranged in large vases; various flowers adorned a gay parterre; and upon a light trellis, which crossed the room in different directions, were entwined branches of vines, from which hung bunches of the most expensive grapes.

The colour of the drawing-room, which was newly fitted up to serve as a concert-room, was sky-blue, with gold-bordered panels: the draperies were of crimson-satin, and the curtains were embroidered with white velvet. While the eyes of the company were dazzled by these rich colours, their ears were treated with the most costly sounds. The vocal performers were of the first order, and did Mrs. Wilson the honour of accepting her *notes* in return for their own; they gained more by an hour's attendance to sing two or three airs, than a curate, who performs the most sacred of all duties, or a soldier, who fights the battles of his country, is paid in a year.

The

The tables in the supper-room were covered with profuse delicacies, and the crowded guests were regaled with various liqueurs and wines. It was however the etiquette to regard the tables as presenting a treat rather to the eye than to the palate: the asparagus wanted colour, as much as the ducklings wanted taste; those who ate any of the premature dainties of the season remarked, that the peas, strawberries, and cherries, tinged with the sickly hues of forced vegetation, were perfectly insipid; and they suspected the liqueurs were *town-made*, and that the Champagne and Old Hock had not been long imported from a neighbouring cider-cellar. This conjecture was not improbable, as Mrs. Wilson was supplied with every article of this expensive feast by contract, and had every thing of the worst quality upon the most extravagant terms.

Emily was struck with wonder upon this novel occasion; for her senses were confounded by the number, the bustle, and the incessant loquacity of the company. She

was

was at first amused with the splendid and gay concourse of belles waving ostrich feathers, and beaux dangling opera hats; but simple and unaccustomed to mix in so large a party, she felt a deep sense of her own insignificance; and the only pleasure she enjoyed was to retire, as soon as propriety allowed, to her own apartment, there to meditate on what she had seen.

“ Why,” thought she, “ this waste of money, this parade rather than enjoyment of a feast, this confusion of night with day? all which only attract a crowd to give them an opportunity to laugh at the expensive exertions made to regale them, and to complain of distresses of their own creating. One lady was miserable, because she had lost the party she came with; another exclaimed she was suffocated with heat; and a third told a disastrous story of a pannel of her newly-painted carriage being broken in attempting to pass another in the square. But these fashionable people are thoughtless and cruel, as well as self-tormentors, for they forget that  
while

while they are overpowering themselves with heat in crowded rooms, their servants and horses are shivering with cold in the streets till break of day, and yet how angry they would be, if any one was even to hint at their *inhumanity*? They are unmindful that although they have all their time at their command, they are passing in unseasonable dissipation the hours of night destined by Nature to repose. At the period their slumbers will commence this morning, were I at Lorton House I should be rising to hail the return of the light and the sun, or perhaps be employed in reading, or playing on my piano forte."

Deeply impressed by these reflections, and little relishing this initiation into the bustle of fashionable life, Emily wished herself at home. She had now no garden, where she could stray unobserved and at ease with Fanny Flowerdale; she was excluded from "each rural sight, each rural sound." Surrounded on all sides by long-extended streets, and breathing an air impregnated with smoke, she

she could remark no beauties of the advancing spring. She could not hear the cooing of the doves from the tall elms in Lorton Grove;—no bleating of lambs upon the Borrowdale mountains. She never went out but in company with Mrs. Wilson, to make a formal promenade in the square, or attended that lady, cooped up in her carriage, to pay dull visits of ceremony. She would have expressed to her father her desire of returning home, had she not formed high expectations of improvement from the masters who were to instruct her in dancing, music, and drawing.

No sooner was Emily introduced by Mrs. Wilson to the large circle of her acquaintance, than she became the object of much interest—such was the sweetness of her temper, her affability was so engaging, and her manners were so unassuming, that she had the rare felicity to escape the envy of her own sex, and even to obtain their praise. All the most censorious had to object was—that her complexion was too ruddy, and  
that



that it was a pity so fine a girl as Miss Lorton, had been so long buried in the country, and had not sooner received the advantages of a fashionable polish at some finishing school in London.

If great attention was paid to her by the ladies, it is natural to suppose the gentlemen would be particularly assiduous in their endeavours to gain her notice. She was soon surrounded by a crowd of admirers; but although her charms caught every eye, and there were few young men of fashion, who did not seize every opportunity of addressing the most complimentary speeches to her, yet her native modesty by giving her an air of reserve, awed them into respect, and kept them at a distance. She was grateful for their efforts to please her, her mind however was so truly noble and free from vanity, that she was rather amused than gratified, even by their most delicate flattery.

THE  
CORRESPONDENCE.



AT this period commenced the correspondence between Colonel Lorton and his daughter, and it was carried on for more than two years, during her stay at Mrs. Wilfon's. They conducted it in such a manner, as did honour to them both, and contributed to their mutual satisfaction; for their communications were always cordial, and unre-served. Emily gave her father a very entertaining account of the company she was introduced to; her descriptions of characters showed great acuteness of observation, and was often enlivened by touches of genuine humour, and delicate pleasantry; but as she had the strictest regard for pro-

priety and truth, and was always influenced by genuine goodness of heart, her descriptions were neither weakened by prolixity, swelled by exaggeration, nor degraded by scandal.

Her father, on his part, endeavoured to fulfil his promise by making his Letters as instructive as he could. They were the fruits of his most diligent inquiries, and deliberate reflections. He often gave up his walks and rides, and even interrupted the superintendence of his favourite farm, and the inspection of the labours of his workmen, when any subject for a Letter to Emily occurred to him.

And this Correspondence was no small solace and relief for her long absence, during which he had the more easy task of education, to confirm virtuous habits rather than to instil the first principles; and well knowing that Emily was fond of variety, he diversified his subjects, as far as he judged to be consistent with the due cultivation of her mind.

The

The following Letters are selected from the number Colonel Lorton wrote to Emily. They arose from the occasions alluded to in them, and each will be found to have a reference to some principle of religion, or some topic of useful knowledge; and all by their united influence conduce to raise the mind above the levities of fashion, the danger of dissipation, and the folly of frivolous pursuits, and fix it upon its most important duties, and most beneficial improvement.



## LETTER I.



COLONEL LORTON TO HIS DAUGHTER.



THE IMPROVEMENT OF THE MIND.

YOUR remarks upon the practice of the young ladies of your acquaintance in London, as well as my own observations upon those I meet with in the country convince me, that the eagerness for acquiring accomplishments is become a general fashion, and girls are obliged to employ by far too much of their time in attempting to be proficient in dancing, drawing, and more particularly in music. I can see no objection to a girl, in a genteel situation in life, learning and pursuing any of them, if she has a genius for it; but in the name of propriety, I wish to protest against that indiscriminate rage for accomplishments, which now pervades all ranks

ranks—from the daughter of a duke to the daughter of a farmer; as if female education could not be complete, unless all girls above the degree of a peasant, were educated exactly in the same manner, and the whole harmony and welfare of society depended upon being taught to play upon the piano forte, and sing Italian songs.

At the time I make this observation, I am not at all inclined to detract from the advantages that are generally ascribed to accomplishments. They undoubtedly serve to fill up in an agreeable and harmless manner many vacant hours. Music and dancing are excellent substitutes for card-playing, which although it may answer the purpose of those who are advancing in life, as the most agreeable method of passing many of their hours, is certainly not so well adapted to the active disposition, and the vivacity of the young. Music, the most fashionable of all accomplishments, has a tendency to soften the temper, and improve the taste; and if a girl has a genius for it, she cannot fail to acquire



acquire in the progress of her improvement a refined pleasure, which is much heightened by the consideration, that she communicates to others, while she is playing, a great share of the delight she feels.

The influence of these accomplishments is extensive and powerful; for what man is there of so morose a temper, as not to be sensible of the additional attractions they bestow upon their fair possessor. Their effects are evident in the looks of delight, and the expressions of approbation which are bestowed by their friends upon such young females, as can sing and play with taste, correctness, and spirit,—as can show the elegant productions of their pencil, or like the graces, can “trip on the light fantastic toe.”

Having made these allowances in favour of accomplishments, I now wish you to consider their *relative* value. By relative I mean as they are connected with the well being and happiness of mortals, whose life is short, who are accountable for the use of their time, and have various duties to perform;  
 who

who are sent into the world not only to attract the attention of admirers by external graces, but are designed to inspire affection, and deserve esteem by their amiable tempers, good sense, and improved understandings: and if they enter into the married state, the discharge of the most useful and important duties, may reasonably be expected from them, as the mothers of families, and the guides of their children in the paths of religion and useful knowledge.

A little reflection will, I hope, convince you, that mere accomplishments cannot secure the qualifications necessary to form these important characters, as they afford no moral or literary improvement to the mind: they can neither make you more virtuous, nor more wise; they have more of the *mechanical*, than the *intellectual* in them, and they employ the eyes, the hands, and the feet, rather than the understanding, the head, and the heart.

In short, they are superficial, the mere appendages to youth and beauty: and do  
not

not constitute their solid and permanent excellence. They are to the mind what fringe and lace and ribbons are to your dress, not its essential parts, but its pleasing embellishments. Thus the trellis entwined with flowers in the front of a house, or the ornaments that decorate the Corinthian pillar, are both of them beautiful to the eye; but neither is absolutely necessary, or conducive to the support or uses of the building.

How soon is the season of accomplishments gone, when the single is changed for the married state! Of dancing few opportunities may occur to the wife; forsaken are her pencils, or they are only taken up again to amuse her children; and how rare is it to find her piano-forte kept in tune, when the cares of the mother have succeeded to the amusements of the girl. How long does she continue her application to music, for the mere intrinsic pleasure of the practice? If she has a family, she can have little time to spare for Mozart, or Haydn, and if she has a good taste, she will soon prefer to her  
own

own imperfect and interrupted performances, the more indolent pleasure of hearing the best music at a regular concert.

If then the reign of these accomplishments is so short, and they are likely to be superseded by other occupations, as you advance in life, you must be convinced, that they are rather to be valued for conferring present amusement, than for any permanent and long continued advantages; of course they cannot be brought into competition with useful knowledge, and solid improvement.

And by what methods you may ask me, can *such* acquirements be made?

I answer, by attending to the conversation of the virtuous, the ingenious, the wise, and the experienced, and by the perusal of well chosen books. The former is highly desirable, and one of the most rational objects of your ambition: but as you cannot always gain admittance into the most improving company, you must find out the best substitute for it you can. Deprived of the society of your excellent Friends Mrs.

Mapleton

Mapleton and Dr. Marriot; you must seek instruction and entertainment in the pages of Addison, Johnson, and the Marchioness de Lambert. And you may be assured, that as long as I can command money, after providing for the supply of our common comforts, you shall never be without the company of those silent monitors of life, those inoffensive and pleasing companions, those anodynes of the troubled mind, which a well chosen library can always supply.

Recollect the advice I gave you on the necessity of improving your time. Employ some portion of every day in reading, transcribing select passages from the best authors, and committing the most pleasing of them to memory. In the course of your reading, endeavour to form a habit of close attention. *Give your mind to your author*, remembering that whatever is worth doing at all, is worth doing well; and never flatter yourself, that a book, which may be replete with genius, learning, or acute observations, perhaps the tardy fruit of many a studious,

year,

year, and the most elaborate effort of an author's life can be fully comprehended by a superficial reader, who turns over the pages, as fast as she can. You may almost as well suppose, that you can see all the company at a crowded rout or ball, the moment you enter the room; or can distinguish with one glance of your eye, all the lakes, rivers, vallies, and villages, that may be seen from the top of Skiddaw, or Helvelling.

If you read *too hastily*, you will learn nothing, and the ideas of an author will glide before your mind like the visions of a dream; they will be broken, confused, and transient. If you read with attention, you will see the scope of a work, and comprehend the full meaning of an author; you will strengthen your memory, as well as exercise your judgment, and you will have abundant reason to be pleased with your own acquisitions of knowledge, which will be highly valuable, either as subjects for solitary reflection, or practical use.

Every

Every inducement conspires to direct your attention to well selected books, as a principal means to enrich and adorn your mind. To your sex whose situations in life are necessarily more retired and domestic than those of men, books are of peculiar use, as they enlarge your views of the world, and correct the wrong and contracted opinions you may be apt to form of mankind. They may be recommended to women for the same reason they are to princes, as antidotes to ignorance and flattery—Books will show them many a useful example, and teach them many a wholesome truth, which some of the persons who surround them cannot, and others will not communicate to them.

Books are the resources of solitude, and the soothers of care—they can render you independant of the world for amusement, and give you, whenever you please, a quiet and rational entertainment in exchange for noise and crouds. They hold out an inducement for you to retire from the impertinence of the vain, and the folly of the ignorant,



norant, to enjoy the wit, the learning, and the experience of sensible men of all ages and countries. They provide an effectual antidote against that *Ennui*, which fatally preys upon the dissipated and the idle, they prevent the necessity of frivolous amusements, and censorious conversation, and by furnishing new and entertaining topics for conversation multiply the materials and enhance the value of social enjoyments.

Reading may be made a social, as well as a solitary occupation. Thus one person may entertain many others in a domestic party, and they may make the valuable discovery, that their hours may be agreeably passed without the necessity of playing at cards, or talking down their neighbours.

I am confident if you recollect the pleasure we used to enjoy in our reading hours in Cumberland, you will acknowledge the excellence of this plan. With what impatience did we anticipate the arrival of any new and improving work; with what ardour did we peruse it; on what rapid wings did our  
hours

hours of study fly away, and what copious materials did we collect for conversation during our walks and rides.

It is doubtless very natural for a woman who has been once celebrated for a handsome person to be desirous of supporting her reputation for it by every method her ingenuity can devise. She cannot easily give up her darling idea of pleasing by the same means now she is old, which she possessed in her youth; and she wishes to keep the same command over her admirers: but, alas! they see not the flowers of the spring in the decline of autumn or in the frosts of winter, though she may wish them to do so; they have not been inattentive observers of the progress of age, they have remarked its ravages, and are prepared to transfer their praises to other beauties now flourishing and in their prime.

Such a woman may do well to consider how she differs from those girls who surround her, and who are now in possession of those attractions she no longer retains. Surely  
these

these remarks may confirm your persuasion how necessary it is to acquire that mental beauty, and those charms of a cultivated understanding, which can survive the bloom of complexion, and will flourish, when the gaiety of youth is no more.

Some part of the most pleasing and useful knowledge may be drawn from books, by occasionally consulting them. The name of a person, place, plant, animal, or other production of nature or art mentioned in conversation, or a newspaper; a building, river, or town observed in the course of a journey, frequently excite our curiosity: we want to know more particulars concerning them, than we can collect upon the road, and we have a very lively feeling of this want. Pursue the inquiry the first opportunity you can apply to books of reference, and you will have great satisfaction in these accidental additions to your knowledge: you will retain them with much greater ease, than any other topic, in which you were not so particularly interested, and when the  
same

same subjects occur again, you may be able to give information instead of being obliged to ask it, and perhaps to ask in vain.

If I thought your reading had the most distant tendency to make you vain and arrogant, I should caution you against ever looking into any books, except your bible and prayer book. While you are acquiring ideas in common with the other sex, you must still nourish that modest reserve, which is the fairest ornament of your own. Make, I desire you, no attempt at display to bring forward your knowledge, lest you “overstep the modesty of nature.”

The beauty of learning is never so fascinating, as when seen through the veil of diffidence. Cultivate that sense of propriety, which is at once the guard and the charm of every female virtue. And be assured, my Emily, that the learning and talents of a Montague, a Carter, or a Barbault, would lose half their value, unless accompanied by the gentleness of manners and delicacy of mind,

which are I believe justly attributed to those distinguished ladies.

Prefumption and conceit are the sure signs of superficial attainments : the scioliſt ſtands, as it were, in a low vale, and can ſee but a little way before him. The true ſcholar, as he is higher advanced, can command a more extenſive proſpect, but he perceives hills riſing above hills around him, and his preſumption is abated by the reflection, that the ſhortneſs of life allows him only time to travel over a ſmall part of the wide regions of knowledge. Who was a greater philoſopher than *Newton*, who a more accompliſhed ſcholar than *Addiſon*, yet both were remarkable for their diffidence ?

Confidence, my Emily, ought only to be the reſult of very great and acknowledged proficiency, and perfection is a beautiful idea, which may flatter our imagination, but has no real exiſtence in the works of man. How empty is our boaſt, that we have arrived at the end of our journey, when we  
have

have only advanced a few miles on the road!

But take courage, I make not these observations to intimidate, but to caution you: to the efforts you have already made to improve your mind, add perseverance. Every step you take will carry you farther from ignorance, the point from which you first set out; and your gradual exertions will lead you on, till you make nearer and nearer approaches to the abode of wisdom herself.

I have written this long, but I trust not uninteresting letter to induce you to attend to the improvement of your mind, and to consider every mere accomplishment as a matter of inferior value. I know you to be of an inquisitive temper, and very eager for information. Such a turn of mind may be directed to the best use, if you employ a proper portion of your time in the manner I have recommended. Wisdom opens her treasures to you, she discloses the sublime truths of Christianity, the history of past

ages, the productions of genius, and the lessons of experience. Nature displays to you her beauties and her wonders visible in the fertile earth, the starry heavens, and the wide ocean. All these are objects that invite research, and will reward your inquiries; objects worthy of the study and the contemplation of a rational being,—an accountable agent—an heir of immortality.

From these copious treasures endeavour my Emily to draw the true riches of the mind, such as are superior to the levities of fashion, independent of the vicissitudes of fortune, and unimpaired by the lapse of time—I mean the constant practice of persevering virtue and rational piety, the acquirement of useful knowledge, a delight in performing every branch of duty, a taste for good and improving company, a disposition to be pleased with the common enjoyments of life, and to be happy by endeavouring to make all around you so.

These are the good qualities and habits in whatever relation of life displayed, whether  
in



in the *daughter*, the *sister*, the *wife*, or the *mother*, which are calculated to refine the female character to the greatest degree of moral purity, to raise it to the highest pitch of earthly excellence, and to impart to it a portion of angelic beauty and loveliness.

## LETTER II.



*From the same to the same.*



### ON DIVINE PROVIDENCE.

ALTHOUGH the world into which you are now entering may at present appear a scene of unmixed gaiety and pleasure, yet you will be convinced before many years have passed, that vexation and care, disappointment and sorrow, are the unavoidable burthens laid upon all mankind, at one period of life or other. That you may bear the portion of weight which will fall to your lot with the greater ease, and practice the Christian virtue of resignation—that under all the adverse circumstances of life, you may have a copious fountain of comfort arising from your own mind, I wish you to  
be

be convinced, that all human affairs are under the control of Divine Providence, and that however gloomy their aspect at any time may be, they have a tendency to produce our final welfare and happiness.

How fully the authority of Scripture, the records of history, and our own experience concur to establish this consoling and important article of belief, will I think be evident, if you will duly consider the following arguments.

With respect to Scripture, the doctrine not only of a general providence, by which all things are so regulated as to be preserved in due order, is inculcated; but that of a particular providence may be proved from almost every page of the Bible. The Children of Israel were led by the especial guidance of the Almighty to the promised land; their whole history is miraculous, and displays the stretched-out arm of Jehovah to succour and preserve them.

What is the whole train of prophecies reaching from the first intimation of the  
Messiah

Messiah of the Jews, the Redeemer of mankind, given to console our first parents after the fall to heir full consummation in the Person, Actions, and Sufferings of our blessed Saviour?—And what were the revelations of the divine will made upon extraordinary occasions to the illustrious favourites of Heaven, such as Abraham, Moses, David, Daniel, Hezekiah, Job, Ruth, Esther, and the Virgin Mary, but manifest proofs of the same truth?

The doctrine derives great support from one plain argument of reason. An all-powerful Being, such as we believe the Deity to be, cannot possibly be excluded from any place; He is therefore every where present: and it is inconceivable to suppose, that He is an inactive spectator, and does not exercise his supreme wisdom, as far as is consistent with the free will of his rational creatures: *the eye of the Lord is in every place, beholding the evil and the good.* This is a brief, but very strong and explicit declaration, and proves that the Almighty extends his regard  
to

to all things, and that nothing passës, or indeed can pass, without his observation.

It must be clear to every one who examines the history of mankind, that great events have often been effected by trifling means—that the consequences of actions have been often much more extensive, more happy or calamitous, than were originally intended by the agents themselves—that the designs of Providence have been sometimes effected by the caprice of human tempers, or the impetuosity of human passions; and that fraud, cruelty, oppression, and violence, have met with just, though sometimes delayed punishment. The result of actions has been, in many cases, widely different from the ends proposed by those who planned them, and even great revolutions have been effected contrary to the intentions of the persons who were the chief instruments of them.

That the conviction of such interposition is calculated to make a powerful impression upon the mind, and to call forth lively acknowledg-

knowledgments of gratitude, is evident from many instances in the history of our own country. After the battle of Poitiers, gained by a small army of Englishmen over numerous hosts of the French, Edward, the Black Prince, addressed his captive, King John, with expressions of esteem and sympathy, and far from arrogating any merit to himself, ascribed his victory solely to the favour of divine Providence. When the Spanish Armada was defeated, Queen Elizabeth caused medals to be struck, upon which were represented the Spanish ships dispersed by a storm with this appropriate motto, "God caused the winds to blow, and they are scattered." And that the spirit of piety has been preserved among the heroes of our own times, we may prove by referring to the brave Nelson, who, in his late dispatches, attributed his signal victory in the bay of Aboukir to "Almighty God."

For the most striking proofs of the superintendence of divine Providence, we may appeal to the course of our own experience.

Have

Have we ever been afflicted by sickness? how often has Hope renovated our exhausted spirits, and spoken peace to our troubled souls! Ask those who have been in poverty and want—have they never received relief at a time when they gave themselves up for lost? has not some kind friend succoured them like a guardian angel? Has there not been in the life of every one some extraordinary coincidence of circumstances equally out of the reach of his power to produce?

The unthinking may talk of chance and good luck, but these are only sounds without sense, plausible names which mean nothing, when applied to the important concerns of our lives. Be assured, that the whole scheme of our existence has been planned by a wise and benevolent Power; that nothing happens without his knowledge and permission; and that as there is nothing which with respect to his Prescience is unforeseen, so there is nothing which with respect to his Providence is casual. We may sometimes borrow a useful lesson even upon subjects of religion  
from



from the heathen writers. The satyrift Juvenal, for instance, has recommended the belief of a divine Providence, and reliance upon it as the best means to dispel the fears, and repress the anxiety of mankind.

Receive my counsel, and securely move,  
 Intrust thy fortune to the Powers above :  
 Leave them to manage for thee, and to grant  
 What their unerring wisdom sees the want :  
 In goodness as in greatness they excel,  
 Ah ! that we lov'd ourselves but half so well !

DRYDEN'S JUVENAL, Sat. X.

But what in a pagan writer could be only conjecture, or at most probability, with respect to the discovery of this doctrine, in a Christian assumes the substance of certainty, derived from the greatest and best authority; and the assurance of Scripture is no less consolatory than true. “ Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add  
 one

one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow—they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore if God so clothe the grass, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, oh ye of little faith?”

I shall only suggest to you, in a few words, some of the principal advantages to be derived from a firm persuasion of the truth of this doctrine.

It convinces us of the folly, or rather the sin, of that excessive solicitude, which many persons show for the good things of this world—particularly for its riches—a solicitude which deprives them of the enjoyments they can command, and makes them querulous and wretched, even when in possession of the means of comfort.

It is a great source of consolation in times  
of

of difficulty and distress: What though the evils of life press hard upon me, and I am surrounded by dangers; what though the storm impends, the thunders roll, and the lightnings flash, I will remain firm and unshaken at my post; for I have an Almighty Protector, whose eye can penetrate the darkness of the storm, who will enable me either to bear its violence with fortitude, or will present to me some method of escaping it.

Supported by this belief, the *poor* man smiles in his clay-built cottage. He is convinced, that the Almighty is his friend; and that he marks his distresses; and although for the trial of his virtues many comforts are denied him in this world, he looks forward with certain hope to that heaven, where want and hardship will be no more.

To the *rich* man it cannot fail to be salutary; it abates his pride, and awes him into respect for the rights of others; it induces him to condescend to men of low estate, from the conviction, that he has a Master in  
heaven,

heaven, who is above all, who views all his actions, and will call him to give an account of his stewardship.

And if we have a firm persuasion of it, my Emily, we may rise in the morning to pursue our daily occupations, and retire to rest at night with equal composure; assured, that we are superintended by a Guardian, who “neither slumbers nor sleeps,” and whose incessant vigilance is our best security.

### LETTER III.



*From the same to the same.*



#### ON CHRISTIAN CHARITY.

YOU tell me, that your friend Lady S—— made a merit of giving money to a beggar upon a public road, and you very properly doubt, whether such an act can be rightly deemed an act of genuine charity. If she thought that it constituted the whole duty of charity, she had certainly a very imperfect notion of the subject. She might yield to the impulse of those generous feelings, which showed the goodness of her heart, but I wish you to consider, that as *Christians* we ought to act from principle, as well as sensibility, and

and you may be assured that ostentation can form no part of true charity.

It appears from holy Scripture, that Charity, the noblest and best of the virtues, flows from the purest motives—the love of God our Creator, and Christ our Redeemer, and is of so comprehensive a nature, as to include all the thoughts, words, and actions, benevolence can dictate; and embraces all the duties we owe to mankind. The practice of it, arising from these motives, is of the highest value and importance; for we are assured that our Saviour will reward, as an act of *personal* kindness to himself, any exercise of it even to the humblest of his followers—*In as much as you did it unto one of the least of these my brethren, you did it unto me.*

In order that you may fill up the defects of this sketch, I desire you to read the eloquent and very copious description, which St. Paul has given of Charity in the first Epistle to the Corinthians, and I entreat you to be very attentive to the train of his argument—*Though I bestow all my goods to*

*feed the poor*, said the Apostle, *and have not Charity, it profiteth me nothing*. Perhaps you may ask, can I perform so benevolent an office, as that here described, and yet be destitute of Charity? Yes, you certainly may; for you may feed the poor from motives of ostentation or vain glory, and may not be influenced at all by the principle, the pure and disinterested principle, which gives it all its value in the sight of God.

Observe too the particular caution of our blessed Saviour—*When thou givest thine alms, do it secretly, and thy Father which seeth in secret shall reward thee openly*. This precept is as excellent in regard to the delicacy that may be due to the feelings of the receiver, as with respect to the sincerity of the giver: But as acts of public beneficence are equally conducive to the honour of God, and the good of society, they are as strongly recommended upon the same high authority—*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven*.

Thus



Thus you may be led to notice the distinction which prevails between notoriety and ostentation. The *motive* for doing an action, and the *manner* in which it is done, constitute this distinction; and if this be the case, it is even possible, that the person who relieves an object of charity in the presence of a crowd, *may* act from a principle as pure, as those “who do good by stealth, and blush to find it fame.”

As gratitude is only the growth of generous minds, you must not expect it to be the invariable fruit of the benefits you confer: no, you must act upon nobler considerations, than the hope of any temporal rewards, and be satisfied with the applause of your own heart, and the conviction that you are fulfilling one of the principal duties of life.

Men are ungrateful—be they so who dare,  
Is that the giver's or receiver's care?  
O blind to joys that from true bounty flow,  
To think those e'er repent, whose hearts bestow!

The numerous public establishments for charitable purposes constitute much of the true glory of our nation. In them very great and essential benefits are imparted to the poor and distressed by the contributions of individuals, which like drops of rain, however small, unite and augment the general current of Charity. Of these institutions none are more useful than hospitals; and it ought to be remembered for the honour of your sex, that a Roman lady, whose name, I think, was Fabiola, founded the first hospital. She saw wounded soldiers left a prey to pain and death, in the squares and streets of the city of Rome; her generous heart melted with compassion when she heard their piteous complaints, and she caused a spacious edifice to be built for their reception, where they were supplied with proper food and medicines. Thus did these very useful establishments owe their origin to the tender feelings of your sex, directed by the benevolent principles of Christianity; and that the same beneficial union still continues for the  
good

good of the more indigent ranks of society; the lists of subscribers to hospitals in all parts of Great Britain furnish very sufficient proofs.

To public charities all have not an equal power or opportunity of contributing; but every one possessing even a scanty portion of the good things of this world, can exercise private beneficence, in some degree or other: she who cannot give much, may give something to the poor and needy; and if it be imparted in the true spirit of a Christian, we are assured by the express declaration of our Saviour himself, that even the cheapest and most inconsiderable boon, *even a cup of cold-water*, will by no means lose its reward.

I shall conclude this letter with giving you an instance or two of the virtue I am recommending. They deserve your attention the more, as they are taken from the walks of middle life, and therefore are open to extensive imitation.

As I was travelling through the pretty village of A——, I inquired the name of a lady,

lady, whom I saw entering a cottage.—  
“ Oh, Sir,” replied an old man, “ it is Mrs. S——, who has been to see my poor wife : she is very ill, and our house is not the place for fine ladies to come to ; but this dear angel comes every day to relieve her wants, and sends one of her own children with something nice from her own table. She talks to us all, and relieves any of the parish who are sick, with as much kindness as if we belonged to her own family. If a poor child want a coat or a gown, Mrs. S—— does not give the parents the money to buy one, but she purchases the materials, and makes it for the child herself.”

This violet of the vale is concealed indeed in the shades of retirement, but she scatters sweets all around her abode. Alas, this excellent woman brings to my mind too lively a remembrance of your dear departed mother ! such was her charitable disposition, and such her unostentatious bounty to the deserving poor !

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A short

A short time ago the Miss O——s, who, as you may remember, removed from our village when very young, came to pay a visit to some friends in their old neighbourhood. They recognised with fond expressions of pleasure the objects dear to their childhood, and their eyes sparkled with joy when they revisited the walks in the garden where they had so often played, the old oaks, the rookery, and the weeping willows that hang over the stream. But nothing gave them so much pleasure as the sight of their nurse, whom they found almost blind, and bowed down with years. They made the most anxious inquiries after her health and circumstances, relieved her with a handsome present, and the assurance of a regular supply. These girls had been accustomed to very genteel society; they are fine ladies in the best sense of the words; but their benevolent feelings have not been blunted by intercourse with the world, nor has their grateful attachment to the humble friend of their infancy and  
child.

childhood been sacrificed to more modish connections. When you, my Emily, are inclined to return to your native village, I shall say to you, and I trust I shall not speak in vain, *Come, and do thou likewise.*

So *illustrious* are we rendered by the practice of true charity, that our praise will never cease; so *valuable* is it, that it recommends us to the favour of God, as well as the love of man: so *noble* that it is placed at the head of all christian graces — *And now remain Faith, Hope, Charity; but the greatest of these is Charity:* and so *extensive* is the obligation to its performance, that so long as poverty, sorrow, and distress of any kind, remain in the world, there will be a sphere for its exercise.

I wish you particularly to observe, that in the two examples I have given you, there is included a great deal of *personal* exertion, and the more there is of it, the greater is the excellence, I had almost said the merit, of Charity. Suppose I give money to a beggar,

gar, and do not examine into his just claims to my compassion; or if I employ my servants to distribute alms among those persons, who, as I am informed, are in want, I show but little comparative zeal in the cause of Charity, and may subject myself to many impositions, and consequently can reap from my endeavours to do good but slight satisfaction, in comparison to that I feel, when I take pains to ascertain that the objects of my bounty are in real distress.

You may be assured, that should you be placed in a high rank of life, you will find the dainties of a costly table insipid, and the splendour of a fashionable equipage joyless, in comparison with “the luxury of doing good” to deserving objects. The exercise of generosity under the control of discretion will produce the greatest and the most permanent satisfaction. Expense lavished upon fashion, parade, and pomp, “like the baseless fabric of a vision, will leave not a wreck behind;” while the attention, the time, and the



the money appropriated to deeds of true Charity, will secure the most heartfelt self-applause, and in the hour of sickness and despondency will console and cheer you with the delightful hope, that you have laid up *a treasure in heaven*, and done that which is acceptable in the sight of Him, who can secure you its everlasting possessions.

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## LETTER IV.



*From the same to the same.*



### ON THE IMPORTANCE OF DEVOTION.

THE moment I propose the observation to you, I feel confident you will assent to its truth, that the enjoyment of pleasure ought never to exclude the performance of our duty. If the warbling of the syrens at the opera was much more melodious than it is, if the band was the finest that ever was collected, the decorations of the stage, and the dresses of the performers the most splendid, that could strike the eye, and the ballet was performed by the most graceful dancers in Europe—I would never consent, that even all these combined attractions should so far intrude upon your hours, on a Saturday night,

night, as to prevent you from going to church on a Sunday. There are, as you well know, many cases, in which I have not interfered to prevent your yielding to the tyranny of fashion, but in the present instance, I must plead for your very strenuous and determined opposition to its sway. What! desert the public profession of your Christian faith, and the public testimony of your gratitude to the great author of your being, the Giver of all the happiness you enjoy in this world, and hope for in the next, for a frivolous amusement, or for an unimportant engagement of any kind? No—Reason and revelation equally forbid such conduct—Excuse the earnestness and the warmth of this expostulation, for I think the occasion justifies, nay demands it from me.

As I was well aware, when you first went to London, that I could not rely upon Mrs. Wilson's attention to this important point, I am glad I secured the assistance of her worthy neighbour Mrs. Goodall. She is pious without ostentation, a zealous member of  
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the church of England, without the least tincture of fanaticism. She will have more pleasure in accompanying you to church, than many ladies have in going to an opera or a rout. However the fashionable world may abuse or profane their Sunday, she constantly admonishes them, not by an overweening profession of her piety, but by the humble persuasive of her uniform practice, which speaks as forcibly as if she was repeatedly to say, “ You may sacrifice as many of your precious hours to the idols of vanity as you please, but like Joshua of old, *As for me, and my house, we will serve the Lord.*”

To a mind so much influenced by humility and gratitude as yours, I need urge few arguments in favour of the *reasonableness* of prayer in general. That you entertain the most awful ideas of the divine Majesty and power, and are sensible of your own weakness and dependence upon the divine goodness, I am fully assured; it is therefore natural for you to fly to the Almighty for succour

cour and support, and to pour forth your acknowledgements for the favours he is daily showering upon you, and all mankind.

I need not enlarge upon the propriety of your applying these observations to the practice of *private* devotion. From the time when I used to see you then, a little girl, kneel down before your mother, join your little hands, and lip your prayers, I have no reason to doubt your having matured the pious practice into a regular and settled habit.

And as our gratitude lays us under the strongest obligations to promote the honour and glory of the Supreme Being, by every means in our power, we ought particularly to do so by acts of *public* worship. We make an open and conspicuous declaration of our faith, we thus *let our light shine before men*, and set them a conspicuous example, that *they may glorify our Father who is in heaven*. When we are engaged in the stated service of the church on the

Lord's

Lord's day, we are employed as every Christian ought to be. What a sublime and satisfactory reflection it is to a pious mind to consider, that the various congregations of the universal church are pouring forth their tributary prayers and praises on the same day throughout the christian world! It is the observance of *Sunday* which gives Christianity its stability; I know not whether it does not at least, among the great mass of the people, secure its continuance in the world.

The general neglect of public worship would produce a general irreverence for every thing divine and sacred, the great bulwark that prevents the torrent of vice and immorality from overflowing society would be thrown down, and atheism and wickedness would deluge the world. That consequences such as these would follow, we have reason to conclude from the evidence of facts. Many criminals, previous to their execution, have been heard to confess their breach of the *Sabbath* was the first step in their road to sin. And if some of those who  
have

have run the career of dissipation in the fashionable world, were at the close of life to look back to their former conduct, they might trace their indifference to religion, and their total inattention to the concerns of another world to the same unhappy cause.

The world is the ocean upon which we are tossed by care, vexation, and disorderly passions: the church is the harbour to which we may occasionally retreat, and recruit our strength, as we proceed on the voyage of life. Then if we have any reflection, we cannot fail to be struck by objects of the highest concern. There by the tombs of the departed, which we behold around us, we are reminded of our perishable nature, and there by the words of eternal life uttered by the appointed Ministers of the Gospel, we are convinced, that we are the heirs of immortality. There we lift up our thoughts above this transitory scene of folly, vice, and disappointment; there flows the tear of penitence; there is uttered the voice of pious gratitude. We approach the Supreme Being—





church have this additional recommendation to our reverence, that they are consecrated by great length of time, they were breathed from the lips of saints and martyrs in the primitive ages, and were the expressions of the holiest thoughts of the holiest men.

I wish you to attend to the following circumstance, as one which I esteem a decided proof of the excellence of our Liturgy. Whenever I have heard extempore prayers in any dissenting congregations, they have been tame and spiritless, or desultory and bombastic; if they had any merit, they discovered evident traces of the imitation of our service, and sometimes borrowed its exact words.

With respect to *sermons*, you may always derive some advantage from hearing them, even if not always recommended by the comely person, or the animated delivery of the preacher. Some part of Scripture will be explained, some duty enforced, some persuasive arguments urged to increase your faith, and to confirm your hope in the gracious

cious promises of the Gospel, and encourage your perseverance in well doing: and if you go to church with a mind disposed, as the mind of a Christian *ought* to be, not to *cavil*, but to *learn*, you cannot fail to leave the sacred place both wiser and better,—with increased veneration for the Almighty, with more regard for your own spiritual welfare, and more benevolence to mankind.

I hope the weighty motives which lead you to frequent your church, will always induce you to behave with due devoutness, all the time you are there. Some persons seem to consider a church like any other public place, where they go to see and be seen, to exchange compliments, and idle away an hour or two. Repress all approaches to such indecorous conduct, and recollect that levity is a mockery of the solemn occasion; bear in mind that very awful consideration, that you are in the more immediate presence of God, when you are in a place dedicated to his sole honour and service. Let your conversation be very short with

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the friends you meet there, your looks devout, and composed, your thoughts drawn off, as much as possible, from worldly objects, and directed with undeviating and vigilant attention to the regular course of the service.

I conclude this letter with earnestly conjuring you, by the most sacred considerations of duty, not to suffer any frivolous reasons to prevent you from attending the service of the church on a Sunday. Thus you will distinguish one day in seven from the uniform series of the other six, by performing "a reasonable service:" you will keep the sacred flame of religion alive in your heart; you will draw nigh unto God in his Holy Temple, and then you will have good ground to hope, that he will in the hour of necessity when you are assailed by misfortune, weakened by sickness, or depressed with grief, draw nigh unto you. You will keep up that spiritual communication with heaven, which is the purest and most nutritive sustenance of the soul. And you may depend  
upon

upon the truth of the assurance, that when you sink into the vale of years, and review the whole course of your past life, there will be no hours, next to those employed in the performance of the more active duties of religion, which you will reflect upon as so rationally and so profitably spent, as those passed in the "House of God."

## LETTER V.



*From the same to the same.*



### ON SPEAKING TRUTH.

THERE is no principle which I have endeavoured to fix in your mind more firmly, or wish to recommend at all times with more earnestness, than a strict and invariable regard to truth ; because I am convinced, as I am certain you will be upon reflection, of its very great, I ought rather to say, its incalculable importance, as one of the strongest bonds of society ; and it is for this reason enjoined as a most sacred duty by the laws both of God and man.

Truth is the genuine language of the heart ; the faltering voice of a child uttering a falsehood, and his crimsoned cheeks  
burning

burning with shame, are plain indications of the repugnance of such a practice to nature : children rarely tell an untruth, until they are seduced by bad examples, or excited by some strong temptation to do so : is it not clear then, the Creator has inscribed the characters of sincerity upon the human mind, and that heinous indeed must be the sin of those who endeavour to obliterate them?

Your disposition, I am persuaded, is averse to all artifice and deceit——

“ What you think in your heart, I can read in your eyes;

“ For knowing no falsehood, you need no disguise.”

Still it may be necessary to keep you upon your guard against the insinuations of those, who may wish to lead you astray ; and such persons, I fear, are to be found in every situation of life.

It gives me great concern to remark that some boys and girls are not distinguished by that candour, which is the brightest ornament



ment of every period of life, and particularly of their own. When involved in difficulties in consequence of their misconduct, they have very little hesitation, whether they shall sacrifice veracity to convenience, if they can by such means escape the stroke of punishment. They too often abuse their ingenuity by practising a species of artifice, which consists in telling one story to their parents or teachers, and another to their associates. When successful in their misrepresentations, they exult in their address, and triumph on the victory gained over the credulity of their superiors. Their success encourages them to repeat the experiment, their assurance is hardened into effrontery, and their artifice finally settles into a confirmed habit of deception. The teachers of youth are much to be blamed, if they do not exert their utmost vigilance to prevent the growth of this malady, which when suffered to spread in the juvenile mind, is productive of the greatest evils to society.

Of

Of all vices, deliberate and malicious falsehood is justly regarded as the meanest, because it implies the most profligate disregard of every principle of honour. Among men, those who do not scruple to commit atrocious crimes, will hesitate at this—they are startled at its enormity, and shudder at its consequences: those who disregard, and will even forgive every other stigma upon their character, are so offended at any imputed want of veracity, as to think it can only be expiated by blood, and that he who tells an untruth, as he cannot be believed, is unworthy to breathe the air of honourable men—is too base to live.

The fabrication of falsehood proceeds from various motives, of which vanity is the most harmless. When it results from envy or malevolence, it assumes the most mischievous appearance: then like the viper it has a tooth to inflict an envenomed wound. Such is the description of scandal and calumny, and that you may fully understand the malignant qualities and pernicious tendency of these

these great enemies to social peace and harmony, I shall take another opportunity of writing to you more at large upon the subject.

Truth is always pleasant to the ingenuous mind ; thus the water of the pellucid spring, of which you are so fond, neither sparkles like champagne, nor has it the luscious sweetness of a liqueur ; yet it is always grateful to the unvitiated taste. The path of truth is straight and obvious, safe and pleasant ; but falsehood is an intricate labyrinth, in which there are innumerable windings, and where the farther you advance, the more you are perplexed, and the more treacherous is the ground you tread. It is an evil productive of evils, and involves a person in countless difficulties. He who tells one untruth, may be compelled to tell many more to prop up his first assertion, and his consistency will be put to the severest trial ; if his memory be not very retentive, he will vary to-morrow from the account he gives to-day ; the circumspect will watch, the inquisitive

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quisitive will examine, and the sagacious will detect him: he will be hunted like the crafty fox, through all his windings, and will be caught at last. If once detected in a deliberate falsehood, he will be ever after listened to with suspicion, and even truth from his tongue will lose its effect, and be considered as deceit.

Of all who, induced by vanity, ostentation, or any other motive, are regardless of the restraints of truth, it is difficult to give you a description. Fiction, like the chameleon, so varies its colours, that I cannot enumerate them all. A—boasts of his splendid connections, and intimate acquaintance with persons of the first fashion, when he is only honoured by the formal bow or smile of lords and ladies who hardly know his name. B—talks of his hospitable table, and elegant style of living, when his kitchen is the coolest room in his house, and he can with difficulty keep the bailiffs from his doors. C—aspires to the reputation of a great wit, and is ambitious to shine in conversation

tion by sporting bon mots and repartees, to the property of which he has no greater pretensions, than that he bought the books which contain them.

In such cases as these, it may sometimes be right to pursue the plan we used to follow with respect to our friend *Squire Prodigy*: all his stories were of the marvellous kind; but we let him pursue his own course. His vanity urged on his invention to new exaggerations; every day the more stories he told, the less was their probability, till at last his absurdities were so palpable as to excite general ridicule. This he could not endure—he could bear the inattention of some of the company, and the incredulous stare of others, but he could not hold out against repeated bursts of laughter. Great as was his mortification, the constant ridicule of his companions forced him to be silent—silence produced reflection, and he became in time, to the surprise of us all, when he did venture to talk, a retailer of plain matters of fact.

Stupid as the silent man may appear in company, he has infinitely more merit than the loquacious coxcomb, who talks of no one but himself, and while he enlarges upon that darling subject, makes pretensions to merit, of which he is totally destitute, and lays claim to approbation, of which no one can be less worthy.

You may assure me, you are convinced of the sacred character and high importance of truth, and may ask, if it ought to be spoken at all times? so far am I from contradicting the old adage, that I give my full assent to it, for there may be some occasions upon which prudence requires us to keep our lips closed, as much as propriety may upon others, induce us to open them. In the intercourse of society, you may consider yourself as under no necessity to tell *all* the truth you know, except to those who have a *right* to be informed of it all, as in the case of children to their parents, or witnesses in a court of justice. There are many cases in which reserve is a virtue. Take care, however,

ever, that whatever you may think proper to communicate, be true. You may recollect, that such was the plan upon which we agreed to conduct our correspondence, and you have given me no reason for wishing to abridge the privileges of your silence.

If an unwelcome truth is necessary to be told, much depends upon the *time* and *manner* of telling it, the pill must be sweetened, and sometimes gilded, to make it palatable; for instance, if I tell you of your faults, with a sincere wish for you to correct them, I ought to make my observations with tenderness and delicacy, or I shall wound your feelings, instead of producing your amendment. For want of caution in this respect, the young often despise admonition, as if it was the offspring of spleen or moroseness, and treat their adviser rather as an enemy than a friend.

LETTER



## LETTER VI.



*From the same to the same.*



### ON GREAT TALKERS AND ROMANCERS IN CONVERSATION.

THE rules of good manners seem to require that conversation, in mixed companies of grown persons of both sexes should be divided nearly in equal proportions between all present. It is the most agreeable, when it resembles a *round game*, where each person has his turn to play. It is the most instructive when, as in a cricket match, the most skilful strikes the ball the most frequently. No persons ought to engross too large a share of conversation, unless they can throw a great deal of wit, pleasant anecdote, or sound observation into the general stock  
of

of the company. I have often observed, that loquacity, although generally reputed a fault peculiarly feminine, is not confined to your sex, and I think a male tattler is more to be censured than a female one, because from the superior advantages of his education he ought to *know* better. This failing results from a selfish motive; it originates in vanity, and a love of display, rather than a wish to please, or to instruct. Great talkers are generally superficial thinkers: they are like our mountain streams in the north, which make indeed a great noise, as they dash over the pebbles, but they are always shallowest in those places. They would do well to consider, whether their observations are worth hearing, whether they are adapted to the place, the time, and the person to whom they are addressed. This exercise of common prudence would prevent them from being considered as the lawless usurpers of other peoples rights, and the unlicensed trespassers on our time and patience.

Selec.

Select reading and attentive observation on the busy scenes of life, will furnish the best topics for conversation, and good company will not only add to your materials, but will teach you to refine and to adapt them to various persons. If those who talk have neither folly for their subject, nor deceit for their end; if they are lively without impertinence, delicate without affectation, and improving without pedantry, or parade, they cannot fail to communicate to all around them a most exquisite treat—such conversation does honour to rational beings, and exalts the dignity of their nature. It merits the praise of Milton, our greatest poet, conveyed in the beautiful speech of Adam to the angel Gabriel.

And sweeter thy discourse is to my ear  
 Than fruits of palm-tree, pleasantest to thirst  
 And hunger both, from labour, at the hour  
 Of sweet repast; they satiate and soon fill,  
 Tho' pleasant; but thy words with grace divine  
 Imbued, bring to their sweetness no satiety.

There are persons who think conversation ought to resemble a luxurious table, and that the best treat consists in a number of highly seasoned dishes. They may be stiled the incsmates of Sinbad the sailor, or the companions of the Baron Munkhausen, for they are always trying to astonish the company with the display of the marvellous. I hope they will not so far vitiate your taste, as to make you prefer the ragouts and high fauces of gasconade and hyperbole, to the plain dishes of common sense and matter of fact. If they relate an article of news, they talk of thousands by a kind of poetical license instead of hundreds, and where other persons have travelled one mile, they boast of having gone ten. Their account of wonderful incidents will seldom stand the test of close and pertinent questions. Exaggeration is like a magnifying glass, objects seen through it appear very large, but take it away, and they are immediately reduced to their natural size.

An American gentleman asserted, that in the back settlements of Connecticut, he had seen a flock of pigeons so large as to darken the air. He was asked what he supposed its *length* to have been; he gravely replied, that it was full *seventy* miles. It was suggested to him, that a flock of *seven* miles in extent would produce the same effect, and as he found upon revolving the matter in his mind, that even this was a very handsome allowance of pigeons, he was content in future to tell the story with this deduction from his original quantity.

An old lady remarkable for her fondness for the marvellous, went into a neighbouring village to drink tea. Her friend inquired if she brought any news? "The only thing," said she, "I have, worth mentioning, is very wonderful indeed. When I left home I heard all the dogs of the village barking most violently." "It is very extraordinary," said her friend, "they should *all* be barking, and you should hear them *all*." "You may think so as long as you please, madam,"

said the old lady, with some warmth, “ but I am confident several dogs were barking ;” on her friend still appearing surprized, and incredulous, she added, in a more subdued tone, “ Well, madam, believe me or not as you like, but I will take an oath before any magistrate in the county, that when I left home, there was a great deal of barking made by my *lap-dog*.”

To be able to tell an entertaining story in a pleasing manner, is doubtless a very happy talent. If you aspire to such an excellence, endeavour to follow the example of Mrs. R—, for no one can better deserve your imitation. She is never tedious in her narratives : all the circumstances she introduces, arise from her accurate observations on the peculiar manners by which every person is distinguished ; she points them with humour, and expresses them with precision. If she repeats a story, again and again, there is little variation in her statements. Like a faithful painter she gives strong likenesses of persons, not caricatures, and her colouring  
is

is lively, not glaring. She can go through a detail of the most ludicrous incidents with perfect sedateness of countenance, and every one laughs except herself. The oddities of character, and the follies of conduct, are her favourite topics, and to excite mirth is her principal aim, yet as few persons are more polite, or humane, she never endeavours to do so at the expense of benevolence or decorum. She never loses sight of the respectability of her own character, or the tenderness that may be due to another's feelings.

LETTER



## LETTER VII.



*From the same to the same.*



### ON THE PRESERVATION OF HEALTH.

ON calling upon our friend Lady A—and her daughters the other day, I was surprized to find them all sitting round a large fire. It was then twelve o'clock, the air was soft and genial, and the weather held out all the inducements to exercise, that could be offered by the mild and enlivening lustre of an autumnal sun. On my making a remark to this purpose to the ladies, whose faces were far from reflecting the rosy glow of exercise and health, their mother assured me, “they were so completely engaged, as to have no leisure whatever to *throw away* upon walking or riding.”

I endea-

I endeavoured to convince them of the superior advantages that would result from exchanging an atmosphere of coal-dust and vapour for pure air and refreshing breezes.

Among other walks and rides in the neighbourhood, I talked first of course, of *Lorton* house, and its accompaniments; and you may be assured I did not forget your favourite hermitage. Then for a more distant excursion, I directed Lady A— to the ascent of Castle Crag in Borrowdale, which commands an extensive prospect of our lake and vale of Keswick, with all their romantic appendages of rocks and woods; or if she chose to take an opposite direction, I hinted she might explore the soft green hill of Latrigg, see Skiddaw towering immediately above her, and on the other side trace the Greeta, meandering through the meadows, and uniting its chrystal waters with the Derwent; I remarked that the trees were assuming the various colours of autumnal foliage, the streams were in full flow, dashing down the vales among the fantastic rocks, and the whole region of the widely  
extended

extended landscape was calculated to inspire pleasure in every beholder.

Whether my expatiating upon the inducements to take the air will have its desired effect upon this family, who say they came on purpose to enjoy the beauties of our country, and profess a great desire to take drawings from nature, I know not: but I wish to inform you, that our conversation led me to the following reflections upon the important subject of health, and the methods conducive to its preservation.

Can too much ever be said in praise of HEALTH, when we recollect, that of all possessions, it is the most desirable; it is the cordial of life, and the balm of existence. Persons in health possess a blessing which is no inconsiderable compensation for the want of the gifts of fortune, or the distinctions of honour. They have the most perfect enjoyment of themselves, and of every object around them; their sound constitutions produce a constant flow of good spirits, and cheerful thoughts; and they are in the best  
state

state of mind and body to engage in the business of life with pleasure, and to continue it without interruption.

But like all other common gifts of nature, health is never rated at so high a price, as when we feel its loss. Those who enjoy uninterrupted health, have no more lively perception of its value, than our peasants have of the wholesome water of the Derwent, that flows by their cottages, or than many of the natives of this county feel for the grandeur and beauty of our prospects. Familiarity with such objects deadens both the sense of enjoyment, and the sense of gratitude to the bountiful Giver of these unbought, but invaluable blessings.

Health communicates to us a perception of happiness, which is independent of any external cause. I cannot describe its mode of operation, but I feel its genial effects: and I see it displayed in the sportiveness of children, when at play, in their bounding step, bright eyes, and voice of joy. When first I saw your companion Fanny Goodly,  
the

the little girl whose cheeks rivalled the crimson hue of our mountain strawberries, was dancing on the green with several little children of her own age; it is true she was dressed in a tattered gown, but nothing I could give her seemed wanting to add to her enjoyments.

For a true estimate of this precious jewel of health, you must ask the tender convalescent just escaped from the confined limits of his chamber, and regaining strength enough to walk forth, and revisit the beauties of nature. What his feelings are can best be conceived from the admirable description of Mr. Gray :

See the wretch that long has toft,  
On the thorny bed of pain,  
At length repair his vigour loft,  
And breathe, and walk again.  
The meanest floweret of the vale,  
The simplest note that swells the gale,  
The common sun, the air, the skies,  
To him are opening paradise.

I make

I make no observations to you at present upon the subject of early rising, as I know that however praise-worthy your conduct was in that respect, when you were at home, the practice cannot be continued in London without many interruptions. You will do well however to recollect that of all blooms that can grace the cheeks of the fair, no one is so beautiful, or so lasting as that of nature; and liberal as she is to those who solicit her favours, she never long continues this "celestial rosy red," as Milton calls it to those who shut their eyes against the beams of the sun, when he admonishes them to rise at a proper hour.

If the late hours you may be compelled to keep in London, must, from the tyranny of fashion, interrupt the salutary custom of early rising, you may at least pay some attention to *regular rising* in a morning. If a person were to leave her bed at the same hour every morning, it would influence her conduct, as to the time of retiring

ing to rest at night; and she would be a double gainer in those important benefits, and blessings of existence, *health* and *time*.

I wish now to propose a case to you, which will put your skill in arithmetic to the trial. Suppose of two persons of exactly the same age, one was to rise punctually at eight every morning in every year from the age of 15 to 60—and the other not to quit her bed before ten during the same period, and that they both retired to rest at the same hour. Quere, of *how much time* would the more early riser be the gainer? Would it not amount to a twelfth part of the forty-five years? And I desire you to tell me in your next Letter, the exact amount in years and months. Suppose this considerable gain of time to be applied to any very good purpose, such as saying her prayers, reading a religious or any other improving book; or in walking and taking exercise, how much would the early riser have the  
advantage



advantage both in regard to cultivation of mind, and health of body, over her who “falsely luxurious” loses some of the finest hours of the day upon “her couch of sloth.

LETTER

## LETTER VIII.

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From the same to the same.
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### THE SAME SUBJECT CONTINUED.

YOU will I think easily understand me, when I remark, that there is a distinction, and that a considerable one between *dress* and *clothing*. As the present fashion of the English ladies is evidently designed to set off their persons to advantage, it is not difficult to determine for which of the two they consult. The fashion is borrowed from the *Ellegantes* of Paris; and they have adopted it from the ancient Greek models. But ought no allowance to be made for the difference in point of climate between England and Greece; and the different materials of which the Grecian dresses were composed? I doubt whether Aspasia, who I assure you, was a  
very

very fashionable lady in the most refined age of Greece, wore muslin dresses.

In a beautiful pastoral of a Greek poet, the spring is described as the finest season of the year: but this, as we know by unpleasant experience, is not the case with our springs, during which our lightly dressed fair are often assailed by driving storms of hail and snow, and exposed to the northern or eastern gales, tremble with piercing cold.

Although we may be ridiculed by foreigners for making the weather a standing topic of our conversation, they cannot continue long in England without being convinced by their feelings, that the subject is naturally suggested by our own. Seldom, even in a course of several years, are two seasons precisely alike, and it sometimes happens, that we breathe in a manner in two different climates in the space of four-and-twenty hours. What great care ought therefore to be taken by the tender and the delicate to guard against the ill effects of such mutability of weather.

Much

Much as the girls of the present times may be tempted to indulge a laugh, when they see in old pictures their great grandmother almost buried in high ruffs, and fortified, rather than dressed in whale-bone stays, and stiff brocades ; I am inclined to think that these stately and venerable dames had greatly the advantage in point of health, over the fashionables of the present times. They kept earlier hours of rising and retiring to rest, were more regular as to the time of their meals, which consisted of plainer diet ; their dress was better adapted to our cold and uncertain climate, and they lived in more airy and spacious apartments. They neither suffered themselves to be half dissolved at crowded routs, nor did they sit over blazing coal-fires in inflammable muslins, with the hazard of being burnt to death. I never heard that queen Bess, or her maids of honour were troubled with the vapours, the palsy, the scrophula, and the host of nervous disorders of which the delicate females of the present age complain. These seem  
to

to have sprung up in our tea-drinking, sauce-eating, and late dining age; and so I think has that most fatal of all the destroyers of youth and beauty, the pulmonary consumption. Our ancestors were like the hardy oaks that grew around their castles, and stood firm against the wintry blasts; but too many of their descendants resemble the tender poplars that shake at every passing breeze. We are now too delicate for the climate in which we live,

“ Like flowers transplanted to a colder sky,”

and invalids of both sexes are every day paying the dearest price for the luxuries which their parents have enjoyed, or in which they indulge themselves. Their constitutions do not suit the places which it is their lot to inhabit, and they may be said rather to breathe, than to be well, if health consists, as it assuredly does, in the lively and perfect enjoyment of existence.

How far nervous complaints are imaginary, or have their origin in the constitution,

tion, we must leave the physicians to determine. They certainly derive great strength from indolence and indulgence, and may be lessened, if not eradicated by exertion and exercise. What is the reason that the lower orders of the community seldom complain of them, and that they are confined to those who breathe in carpeted and hot rooms, and are moved about in close carriages? Why is a lady ready to faint, and thrown into a violent nervous agitation, at the barking of a dog, or a loud rap at the door; when her servants are perfectly unmoved by such incidents? Surely because servants are more accustomed to the open air, are fully employed, and have no time to encourage nervous disorders. To those who are afflicted with them, occupation will supply one of the best means of cure, constant exercise is an excellent alterative, and although too many doses of sedentary employment are not to be recommended, it is astonishing how perfectly Mrs. R— got rid of this malady, when she employed herself

two

two or three hours a day in making dresses for poor children.

And now lest you should think me determined to assume the office of a Galen, or an Hippocrates, and was with all due gravity going to prescribe for you, I shall conclude this letter with making a few observations, which I hope you will carefully retain, and constantly act upon.

If fashion says what reason contradicts, you must obey reason, or take the consequence. It will be a poor consolation to reflect, that you have followed the fashion, when you have caught a cold, which almost reduces you to a skeleton; and the doctor as a last resource consigns you to Bristol, or Lisbon. Remember health is the daughter of exercise and temperance, and the parent of good spirits; so that no self-denial or restraint can be too great to secure her company. If you sacrifice your health to the graces, it may be the last sacrifice you will make to them,—except your life. If exercise produces fatigue, you frustrate the end



of taking it—to explain my meaning more fully, it is better to take two short walks, or rides, than one long one. In your dress consult the state of your own health, the weather and the season, or you will soon be obliged to consult the physician; and be assured, that the indolence and indulgence of youth will be punished by the maladies of age.

That you may pursue every plan conducive to the preservation of your health with so much perseverance, as to live as long and continue as blooming, as the celebrated Ninon d l'Enclos, who preserved her health, beauty, and vivacity to a very advanced period of life, is my sincere wish.

LETTER

## LETTER IX.

*From the same to the same.*

### ON CONTENTMENT.

YOU ask me, my Emily, with a degree of anxiety suited to the importance and the seriousness of such a question—Where is HAPPINESS to be found? On what favoured and delightful spot of the earth does she fix her abode? Does she reside with the recluse in his secret retirement? Converse with him, and you will find that he is frequently a prey to Ennui and melancholy. Is she to be sought for in fashionable crowds? There the mind has no solid entertainment; all is bustle, show, and sound. Does the rich man claim her as his own? Claim her he may, but the  
anxiety

anxiety which attends the possession of wealth sufficiently shows the vanity of his pretensions.

That the poor man complains of her absence with sufficient reason, is evident from his ragged attire, and scanty fare. Is she to be discovered in the glow of friendship, or the tenderness of love? There one would think the sweet stranger might be found, if she was destined by Providence to visit these lower regions; but who is not sensible to what sensations of anxiety, and anticipation of evil, the hearts even of the friend and of the lover are exposed.

After all our enquiries, we must then acknowledge, that Happiness is the daughter of the Skies, and is not destined, for wise reasons, to fix her abode on Earth. Felicity is a blessing, which can only be the portion of beings, whose minds are not agitated by those restless hopes and fears which arise in the human breast. But there is one substantial comfort, which it is in our power to obtain, provided we quit the fruitless pursuit  
of

of Happiness, and endeavour to secure the good within our power, and that good is *Contentment*.

If, as I travel along the road, I observe an indolent gipsy covered with tatters, and incrustated with dirt, furrounded by children as squalid as herself, who have been taught to crave a pittance from each passing traveller, I abuse the term if I call her contented. This is, properly speaking, an instance of culpable sloth, or habitual indifference. Contentment, to be meritorious, must be allied to Virtue; and Virtue always implies laudable exertions. If I see an industrious cottager reposing at his door, and dividing his brown bread with his wife and healthy children, and in whose house there is every appearance of neatness; here I behold the virtue of Contentment illustrated to my satisfaction: it is a picture worthy of the contemplation of a philosopher, and even of a monarch.

One great argument in favour of Contentment arises from *Comparison*. It is very true, you may not have the splendid carriage and  
numerous

numerous attendants of a duchess; but, on the other hand, you are not so destitute of the common comforts of life, as the multitudes by whom you are surrounded. ;

If I move in a humble sphere, I think I have no better reason to murmur at my lot, than a person of high rank has to be proud. The gradations of rank were not established in society for the particular accommodation or detriment of any individual, but for the general benefit of all. If you suppose that persons, even of the highest dignity, have nothing to do but to repose upon the down of indolence, and pluck the flowers of pleasure and luxury, nothing can be farther from the truth: they have as many duties to fulfil as others, and they are vested with an awful responsibility, in proportion to the talents committed to their care.

Ambition is a most restless passion: we must check its impulses, or we shall never enjoy tranquillity—the most desirable inmate of the human breast. Suppose you were to follow the dictates of ambition, you would be like the traveller who thinks that by ascending

one of our mountains he shall command a boundless prospect: he begins to climb Skiddaw, or Helvellyn; after advancing a short distance, he fancies he sees the top of the mountain—he climbs higher, and finds he has still far to go—he continues his aspiring steps till faint and almost breathless he reaches the summit. When he has gained this desired point, other mountains as high, if not higher, meet his view; and he finds his exertion as been all vanity and vexation of spirit.

To promote Contentment, consider your own merits or demerits. If you have not as many of the good things of this world as you desire, have you not as many, or even more, than you deserve? Are you as good a member of society as the mother of a family, who is diligent in her occupations, instructs her children in their various duties, and yet has only the very scantiest means of subsistence? In any common excursion of business or pleasure, a peep into many a cottage will teach this lesson of contentment.

Cicero,

Cicero, the great Roman orator, wishing to check the aspiring pretensions of Marc Antony, recommends him to consider not so much the company he kept, as the family from which he sprung. Compare your former with your present state of life, the superior stile of elegance or of comfort in which you now live, to that in which your parents, or at least some of your relations, have lived, and you will be sensible of so great a difference in your own favour, that you will have no reasonable grounds to be dissatisfied with your lot.

And if any one be unhappily the victim of misfortune, affliction, or pain, produced by his own folly, imprudence, or vice, he has no just cause of complaint. Should he labour under unmerited evils, he ought to bow with humble resignation; and be assured, that, by making a religious use of his sufferings, “his affliction, which is but for a moment, will, through the merits of his Redeemer, work for him a far more exceeding and eternal weight of glory.” It is an allowed



lowed principle, - that physical evil produces moral good ; and that misfortunes are sometimes blessings in disguise.

Never forget that we are appointed to the station we fill in this life by the wise Disposer of all things, who knows what is suited to our capacities and talents much better than we do ourselves ; and we are not certain but he may be merciful in what he denies to our petitions, as well as in what he grants ; for we are not competent to judge of the final result of events, or what is best for us *upon the whole* ; and certain it is that the aspiring and ambitious have often met with misery and distress in the accomplishment even of their darling wishes. It is natural for the poor man to desire riches ; but is he sure that he is qualified for a change to a condition of affluence ? Alas ! he knows not his own temper, he knows not the deceit of his own heart ; and should he be richer, is he certain he shall be a better man ? He is ignorant of the vexations and anxieties of the wealthy ; he considers not the strong,  
and

and even the dangerous attachment which men often form to riches, and their reluctance to quit them at the hour of death : he judges by outward appearances, which are always fallacious ; he sees indeed the numerous retinue, the splendid carriage, the stately mansion, and the costly furniture, but he cannot discern the secret vexation that often preys upon the heart of the possessor, and like the canker eats the flower of his joys.

Such is the genuine language of Reason and Experience : but to murmur at our station in life, is no less irreligious than it is imprudent ; we thus become our own tormentors, and deprive ourselves of the enjoyments which are really in our power. If we cannot be rich, it is not necessary that we should be wretched ; if we cannot be adorned with titles, are we not free from the envy which is often the attendant on such distinctions ?

If you agree with me, my Emily, in the justness of these observations, agree with me likewise in being gratified with the common  
: 9 blessings

blessings which Nature bestows indiscriminately upon all her children, and adopt the beautiful sentiment of Contentment and Independence thus expressed by our favourite poet, Thomson in the *Castle of Indolence* :

I care not, Fortune, what you me deny,  
 You cannot rob me of free Nature's grace;  
 You cannot shut the windows of the sky,  
 Thro' which Aurora shows her beauteous face.  
 You cannot bar my constant feet to trace,  
 The woods and lawns by living stream at eye;  
 Let health my nerves and finer fibres brace,  
 And I their toys to the great children leave;  
 Of fancy, reason, virtue, nought can me bereave.

A party of friends were going on a tour, and they determined to make every incident of their journey a subject of pleasantry. They met with bad inns, saucy waiters, rough roads, and indifferent weather; but what was all this to the sons of cheerfulness, who were determined to confine their views to the bright side of things? Vivacity gave its colours to every object, and like the touch of Midas, which is said to have turned every

every thing into gold, converted every incident into merriment: they beguiled the evening with a song, and with the anticipation of the pleasing scenes the morrow might produce, to compensate the dulness of to-day: mirth and good humour sparkled in their conversation, hilarity quickened their steps, and hope brightened their prospects: wherever their road lay, down the valley, or up the mountain; whether the sun scorched, or the rain beat upon them, they “strewed the way over with flowers.”

In your journey of life, try such an experiment as this; but fail not to remember, that its success will much depend upon the road you choose, and the selection you make of your companions.

LET-

## LETTER X.

*From the same to the same.*

### ON THE DECEPTION OF APPEARANCES.

THAT it is very rash, and may be dangerous, to trust to appearances, is a truth I wish to impress deeply upon your mind, as a proper attention to it may be of the greatest service to you in the course of your life, and may save you from no slight uneasiness and embarrassment. Had I been doubtful of the soundness of this maxim, I should have had the fullest confirmation of it from my observations on a company, in which I was lately present. The party consisted of Mrs. Voluble, Miss Vainlove, Miss Rose, Major Ratler, Captain Manly, Mr. Sycophant, the Reverend Mr. Good, and myself. The Major  
favoured

favoured us with a long detail of his campaigns, the battles he had fought, and the various countries he had visited; with no very distant hint, that all his eminent services had been very ill requited by Government. Captain Manly talked little, and seemed occasionally to discover, more by his *looks* than his words, considerable surprise at the bold assertions of the Major. Mrs. Voluble talked loudly of the ladies of quality of her acquaintance: she assured us she had passed several weeks with a baronet's lady, had just left her card with a marchioness, and was promised a seat in a duchess's box at the opera. This lady, although exhibiting the countenance and figure of more than forty years of age, was dressed like a stylish girl of eighteen: she was adorned, or rather striped, with necklaces, bracelets, and armlets, and she took infinite pains to display the numerous rings that hooped her fingers, for she was continually flourishing her hands, and raising them to her head. Miss Vainlove endeavoured to dazzle us with the splendour of her

her

her dress, which was of the newest fashion. She talked of carriages of various kinds, and the comparative convenience of curricles, laundaulets, and barouches, but the more she said, the more she exposed her vanity and affectation. Miss Rose, another young lady of a very diffident appearance, was dressed very plainly, and had a sensibility in her countenance and a softness in her manners that were very engaging; she said little, but it was evident from her expressive looks she thought much of the conversation incredible, and all of it extraordinary. Mr. Sycophant was upon the alert, whenever he found an opportunity to make an observation: all his speeches were complimentary, and adapted to each person with considerable address. He compared Major Ratler to John Duke of Marlborough, and to Charles the twelfth of Sweden. He assured Mrs. Voluble she looked more charmingly every day: he told Miss Vainlove she had the most refined taste in dress of any lady in town; and he whispered across



the table to Mr. Good, that his last charity sermon would have done honour to a bishop.

This clergyman had no chance of gaining his share of the conversation among so many incessant tattlers, so he sat quietly sipping his coffee, and had no other ambition to distinguish himself, than occasionally to catch the attention of the humblest of the dramatis personæ in this motley group, viz. Miss Rose and myself.

Now supposing I had endeavoured to form an intimacy with any of the more prominent and dashing part of this company, in consequence of my conceiving a high idea of their importance, and had formed a strong prepossession in favour of their superior merit from their display of themselves in the manner I have described, what a gross mistake should I have made, and into what an embarrassment I might have been led! and what injustice I might have done to the truly worthy and amiable persons in the company, if I had conceived a mean opinion of them, because they did not force them-

themselves upon my notice by a stylish appearance, and incessant tattling.

For now, my dear Emily, I am going to present to you these personages divested of the ornaments in which they disguised themselves, and appearing in their real characters. Major Ratler had not seen half the service of which he boasted ; and so far from having any just grounds to complain of government, he had been dismissed the service for making too free with the money of his regiment. The silent and sedate Captain Manly was an officer of great merit, who had experienced many “ A hair breadth ’scape in the imminent deadly breach.” But like a truly brave man, content with the consciousness of having done his duty, he left his praise to the voices of others. Mrs. Voluble, the fashionable Mrs. Voluble, will you believe it? formerly kept a Milliner’s shop in Bond-street, and on retiring from business with a competent fortune, was found so useful to many ladies of fashion, that in return for the honour of their invitations,

she gave them taste in caps, bonnets, ribbons, and dresses; and this will account for her boasted intimacy with the nobility. As for Miss Vainlove, her father had been a coach-maker in Long-acre, and this will give you a clue to her accurate knowledge of carriages. Miss Rose was a well-educated girl of great merit, who struck me least at first sight, but was raised the higher in my esteem, the more frequently I conversed with her. Mr. Sycophant's character corresponded exactly with his name; he had formed so degrading an opinion of mankind, as to think they could all be made the dupes of the grossest flattery, and the success he often met with in the application of this principle, gave him sufficient encouragement to persevere in his artful practice. To conclude my explanation of these characters, the clergyman was a person of modest merit and learning, but his gentle voice was seldom heard, or rather was drowned in the general torrent of conversation.

I flatter

I flatter myself that if Lavater, the great adept in physiognomy, had been with me, he would have applauded my mode of discriminating characters. I make this conclusion from the following excellent remark. "Wherever I meet the smile of self-sufficiency, or the oblique look of envy, I turn away, and seek *him* who remains oppressed by the loud voice of confidence. I placed myself rather by the side of the answerer, than the man of clamorous loquacity, and still sooner by the side of the *humble inquirer*, than the voluble solver of all difficulties."

Such a scene as I have described is not singular. Believe me, my Emily, you will often be present at a similar display of strongly marked, and as strongly contrasted characters. Pause, and examine them as I did, or you may be led into error. If you suffer yourself to be dazzled by appearance, and misled by plausibility, you may too late lament your folly and credulity. You will form attachments to those whom you ought to avoid, and you will encourage prejudices  
against

against those who are in all respects worthy of your esteem. When you go into company, look beyond the mere ornaments of the *person*, in which the belles and beaux are decorated, and search for those of the *mind*. Amid the overbearing assertions, and loud laughs of self-sufficient arrogance, be attentive to the gentle voice and downcast looks of unassuming merit. An amiable temper, good sense, genuine modesty, and unaffected delicacy, true politeness, useful attainments, elegant accomplishments, and virtuous dispositions, are the brightest jewels that can engage your observation. These are not open to the gaze of every transient spectator, but may be discovered by the careful observer. If you once acquire a true relish for them, you will soon abate your eagerness to behold, and soon correct your disposition to admire the glittering forms of fashion, equipage, dress, and pomp, and you will search for the treasures that lie concealed in the head and the heart, and are intrinsically bright and valuable, which power, opulence, and

and rank can neither give nor take away, and which will be in fashion, not for a fleeting month or two, but in every state and every change of society.

Would it not be thought a reflection upon our understandings, if we judged in the same manner of the excellence of some of the inferior classes of the animal creation from their external appearances, as we sometimes do with respect to mankind? How gaudy are the peacock and the butterfly, how beautiful are the ravenous leopard, and the poisonous snake! In what plain attire has nature dressed the industrious bee, the ant, the sheep, the cow, and the horse. You must be prepared to take notice that the man of the greatest merit in company may not be a finished beau, or decorated with a gaudy military uniform, possibly he may be dressed in the most unostentatious manner; and perhaps the lady whose acquaintance, and even intimacy, would prove a great addition to your comfort, may be a month or two behind hand in point of fashion, and  
may

may neither keep a carriage, nor a footman,

For 'tis the mind that makes the body rich,  
 And as the sun breaks through the darkest clouds,  
 So honour peereth in the meanest habit.  
 What ! is the jay more precious than the lark,  
 Because his feathers are more beautiful ?  
 Or is the adder better than the eel,  
 Because his painted skin contents the eye ?  
 O no good Kate, neither art thou the worse,  
 For this poor furniture, and mean array \*.

The rules of good manners doubtless require us to be polite and affable to all to whom we are introduced, but before we proceed to cultivate an acquaintance we must recollect, that we ought not to pay that homage to dress and ornament, which is due to virtue and merit. We must imitate the real connoisseur in pictures : he sets little value upon the gilded frame, or the high varnish, but he accurately examines the whole subject of the picture, and if he finds in it intrinsic excellence, if he traces the pencil of

\* Shakespeare's *Taming of the Shrew*.



a Raphael, a Titian, or a Guido, he sets the highest value upon it, and experiences increasing pleasure, the more frequently he surveys it.

Upon this subject of judging by appearances, Shakespeare can give you another admirable lesson from the Merchant of Venice. The vain prince of Morocco flatters himself he shall obtain the beautiful Portia in marriage by choosing the *golden* casket. His decision proves the folly of trusting to outward show. Far differently does Bassanio, the true lover, reason and determine.

The world is still deceived by ornament,  
There is no vice so simple, but assumes  
Some mark of virtue in his outward parts ;

He therefore prefers the *lead*en casket, and to his great delight finds in it the portrait of his beloved Portia, and the fair original becomes the reward of his discernment.

As you are beginning to discriminate characters, you are gradually making a progress in the most useful of all studies, *the knowledge*

*ledge of the world*; but your proficiency in reading mankind will, I trust, be constantly attended by the exercise of candour and generosity; for if you are acute enough to find out the predominant or the concealed passions, weaknesses, and foibles of others, you ought neither to hold them up to ridicule, nor endeavour to bend them to your own interested purposes. The prime advantage of this knowledge will be secured, if you learn to be upon your guard against such as you discover to be artful and insidious; to despise the mean and the unprincipled, to esteem the meritorious, and to admit to your confidence and friendship none but those whose characters and conduct will stand the test of strict inquiry.

Before I conclude these observations, let me remind you of the distinguished figure made by Mr. *Sycophant* in the party I described. You must guard with unremitting caution against the snares, which he and all his numerous family are constantly setting to entrap the female heart. They will scatter  
around

around you the sweet essence of flattery, but if they are adepts in their art, and suspect you perceive their design, they will diminish the quantity, or present it to you at a more propitious moment. In proportion as you add the knowledge of *yourself* to the knowledge of others, and become sensible of the defects of your own character, and the number of your own faults, you will see, that the mirror held up to you by adulation, gives you by far too favourable a view of yourself, and if you once discover that flattery is a tribute paid to your vanity, at the expense of your understanding, you will be convinced, that it is unworthy of your acceptance, unless you choose to receive it as ironical, or a satire, and then you ought to let the giver know by the *manner* in which you thank him, that you perfectly understand his meaning, and think him entitled—not to your gratitude, but your ridicule and your contempt.

LET-

## LETTER XI.



*From the same to the same.*



### ON FRIENDSHIP.

I AM not at all surpris'd to hear that you are delighted with your new acquaintance Miss S. and your expressions of regard for her, flow naturally from the warm and ingenuous feelings of your heart. Allow me, however, to ask you before you and Miss S—, like Matilda Pottingen and Cecilia Muckingsfeldt, in the ludicrous play of *The Rovers*, swear, “an eternal friendship;” whether your partiality proceeds only from her gay and lively conversation, her stylish appearance, and the whim of the moment? If these

these are the slight materials of which your external friendship is composed, it can hardly be expected to continue longer than the fashion of a cap, or a ribbon, and serve for your amusement for half a dozen routs and concerts.

As your Letter to me upon this subject gives me so fair an opportunity I shall make a few remarks, which may serve as a test, by which you may try the pretensions of your new friend to your esteem and affection.

No attachment merits the exalted name of *friendship*, unless it be not only warm, but sincere and perfectly disinterested; it cannot, therefore, exist without virtue for its foundation. I leave you then to determine what pretensions the excessive lovers of pleasure or riches, the very vain, proud, capricious, or servile can have to your friendship; much less persons who are grossly immoral, and vitious. All they are capable of is an acquaintance suggested by their own selfish gratification, or interest, an acquaintance

ance short-lived and transient, because it is continually changing with the objects of their pursuit.

Of real friendship as I feel the strong and delightful influence, I will endeavour to describe the nature and properties. I feel it for my worthy neighbour and exemplary Pastor Dr. Marriot, combined with a portion of veneration. For you, my beloved daughter, I feel it founded on paternal tenderness and love, and of course animated with the greatest warmth. Considered in its general nature, it is the tie that binds persons of equal or nearly equal rank in life ; it originates in congeniality of disposition, goodness of heart, and sincerity and consistency of character, and conduct. It is confirmed by mutual acts of kindness, and is rivetted by nothing so closely as by the participation of the same misfortunes. It banishes all selfishness, for the separate interests of friends soon become identified, and unite in the same stream. Did not Diogenes enter into the spirit of true friendship when he observed,

on borrowing money of his friend, "that he did but ask for his own." If one friend be prosperous, it gives the other more delight than if fortune had smiled on himself. In short, friendship is necessary for the comfort of every situation and every period of life; without it prosperity is joyless and imperfect, and adversity is insupportable. It heightens, I had almost said constitutes the pleasures of youth; it is the support of age, and sometimes proves its only earthly consolation.

This you may say is a beautiful theory, or picture of friendship, as it existed in the golden age, but are we to expect among the weak and frail mortals, who have lived since, such friends as answer the description? I am neither so fully convinced of the caprice or the depravity of mankind, nor so inclined to doubt the truth of history, as to suppose that the account we have of David and Jonathan, Pylades and Orestes, Damon and Phintias, Scipio and Lælius, are fabulous. Nor do I think the world, even in our own  
times,



times, is become so degenerate, that if you deserve a true friend, you may not find one; only you must make great allowances, as your friend must in your case, for the foibles and infirmities incident to human nature. And it is of prime importance to mark the distinction very strongly between *companions* and *friends*; a distinction very necessary to be pointed out to the young and thoughtless. The former may be found in all places, where there is any thing deserving the name of society: the latter are almost as rare as aloes in blossom, or eagles upon our mountains; and you may think yourself happy, if, exclusive of the circle of your own relations, you meet with two or three in the course of all your life.

A long separation may weaken, and death may interrupt, but neither of them can dissolve such a friendship as that I have described to you. Such was that I felt for Captain Osborn, of my own regiment, with whom I shared the dangers and hardships of many a campaign. His temper was warm,  
frank,

frank, and generous; his knowledge of the world extensive; his manners elegant; his accomplishments various; his attachment to me proved by many an instance of disinterested exertion. He died at Gibraltar, and as there were no relations to conduct the mournful ceremony of his interment, it devolved on me. Upon his grave, over which the laurel and the cypress wave their united branches, I shed the tear of undissembled sorrow; but that tear will never acquit me of an obligation which my heart tells me is indissoluble. I am sensible I have still a tribute to pay to him, which is no less my solace than my duty. I ought to cherish his memory, and proclaim his praise; and as I am convinced, that no monument I could raise to his fame would be more acceptable, I am determined to persevere in that path of honour we trod together with double delight, because the one was confident that it was approved by the other. Whether in the separate state of the soul my friend is so far interested in the affairs of this lower world as to

feel any satisfaction in this my conduct, I am ignorant; but of this I am persuaded, that it is a great encouragement to virtuous attachments to think that they are not mortal, like the men who form them, but will flourish to all eternity. With what ardour do I embrace the sentiment of Tickell, conveyed in the beautiful invocation to his departed friend Addison!

“ O if sometimes thy spotless soul descend,  
To me thy aid, thou guardian Genius, lend!  
When Rage misguides me, or when Fear alarms,  
When Pain distresses, or when Pleasure charms,  
In silent whisperings purer thoughts impart,  
And turn from ill a frail and feeble heart;  
Lead through the paths thy virtue trod before,  
Till Bliss shall join, nor Death can part us more.”

You may ask, what is the *duty* of a friend? It includes the performance of every office which Affection can dictate, and Virtue approve. Judicious and temperate admonition forms one of its important exercises.

Your

Your friend will feel peculiar pain when she observes you at any time deviating from the line of propriety: in any such case she will not be influenced by any false delicacy to preserve an unbecoming silence, nor will she assume the mask of a flatterer, and applaud you against the conviction of her judgment; no, she will rather take the first favourable opportunity of giving her candid opinion, and will remonstrate with you in the most delicate manner; but then she will neither hurt your feelings by her severity, nor offend your pride by an affectation of superior sense, or superior dignity; she will endeavour to convince you, that her remonstrances flow from disinterested kindness, and having no reason to doubt her sincerity, you ought implicitly to believe her.

Give her the clearest proofs of your confidence; conceal no foible, palliate no impropriety. Receive from her with gratitude the kind reproof that flows from tenderness and a desire for your happiness. Confess  
your

your faults to her with all candor, and correct them at her instigation with all diligence; so shall you be more worthy of your own approbation, and of her love.

But she will not only show her zealous attachment by words; her *actions* will convince you that she deserves to be considered as another self: she will rejoice in your prosperity, and do every thing in her power to promote it; and should any afflicting event happen, she will divide the burden of your sorrows. The lonely sufferer feels the smart of pain, or the load of misfortune, almost insupportable; but when her friend appears, she is instantly relieved; her mind becomes tranquillized, and the smiles of pleasure soon succeed to the tears of affliction. Thus the sun darts his rays through the stormy clouds, and the prospect of nature brightens with greater lustre, from the contrast with its recent gloominess.

There are persons who think that women are not so capable of firm and lasting friendship for each other as men; and for that

reason the eminent examples of friendship recorded in history relate solely to our sex. For my part, I must do them the justice to say, that I know many instances of their attachment, which intitle them to share the praise of friendship with the “Lords of the Creation.” Perhaps they are unfortunate, as the lion in the fable well observed with respect to the victories obtained by his own species over men, in having no historians of their own sex. But if it be true that we do really excel in this respect, let the ladies of the present day emulate the example we have set them, and as far as is in their power efface the imputation of fickleness cast upon their sex. The friendship of amiable females for each other, exclusive of various other advantages, cannot fail to increase the motives for *our* love of them; for love, however superior in ardor to friendship, possesses in common with it the same principles of disinterestedness, constancy, and sincerity, to render its nature perfect.

To

To return to the subject which suggested these observations.—As I well know that to pour the warm effusions of the heart into the bosom of a friend is at all periods of life, and particularly at your's, to be ranked amongst our most exquisite pleasures, far be it from me to check the current of your joys by opposing to it any unnecessary obstacle. All I wish is to direct that current to a right channel. All I wish is to guard you—against the forwardness and insinuations of any who may wish to intrude into your heart;—against ever tasting the bitter fruits of misapplied confidence, and adding one to the list of those who complain of the ingratitude, perfidy, and treachery of mankind.

If then you have reason to conclude from your own attentive observation, and the best information you can obtain, that Miss S. is good-natured, virtuous, modest, and discreet, and has sense and sensibility enough to love you unfeignedly; encourage her advances to your confidence, nourish the young plant of  
your



your friendship, and may it produce the most abundant fruits and flowers of sympathy and mutual confidence throughout the whole course of your lives; may it be fostered by the sunshine of your smiles, and never watered by the tears of your regret!

END OF VOL. I.

Wm. H. H. H.







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